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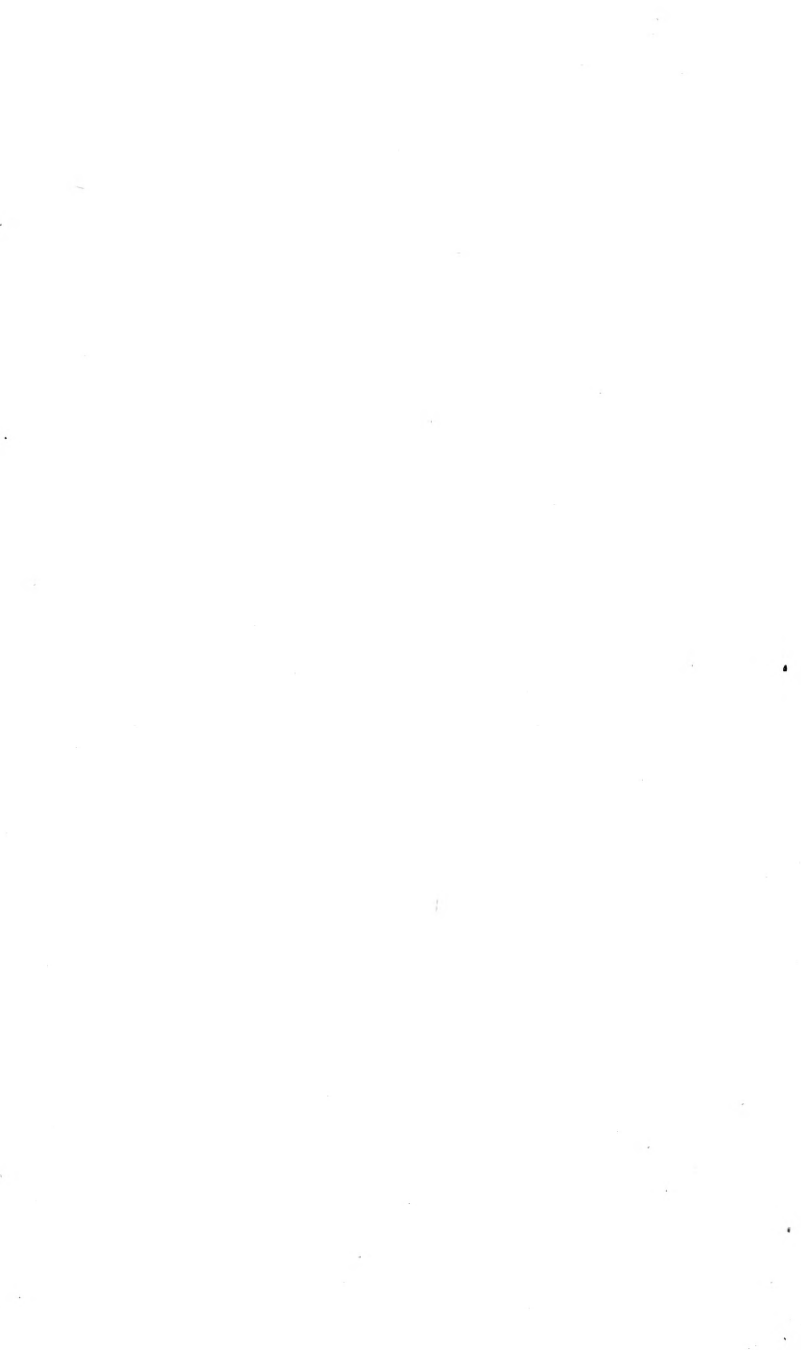
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THE  
Gradual REVELATION  
OF THE  
G O S P E L;

From the  
Time of MAN's Apostacy.

Set forth and Explain'd in

Twenty four SERMONS,

Preached

In the Parish Church of *St. Mary le  
Bow*, at the Lecture founded by  
the Honourable *ROBERT BOYLE  
Esq*; in the Years 1730, 1731,  
and 1732.

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In TWO VOLUMES.

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By *WILLIAM BERRIMAN* D. D.  
Rector of *St. Andrew's Undershaft* and  
Fellow of *Eton College*.

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V O L. I.

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L O N D O N:

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To the Right Honourable  
RICHARD Earl of *Burlington*,

And the Right Reverend Father in God,  
EDMUND L<sup>d</sup> Bishop of *London*,

TRUSTEES nominated by the

Most Reverend Father in God,

T H O M A S,

Late Lord Archbishop of *Canterbury*,

The Last Surviving TRUSTEE named by

The Honourable ROBERT BOYLE Esq;

These SERMONS, preach'd at their Ap-  
pointment, are most humbly Dedicated by

*Their* LORDSHIP'S

*Most Obedient, and*

*Most Humble Servant,*

WILLIAM BERRIMAN,



---

T H E

P R E F A C E.

**T**H E bold and insolent Attacks, that have been lately made upon the Christian Religion, have had this good Effect, to engage many able Champions in Defence it, and add thereby to its Grace and Perspicuity. Their Labours might reasonably have excused my Silence, if I had not been called upon, in this publick Manner, to add something in behalf of our common Christianity.

At the Time when I had first Notice to prepare for these Lectures, the most noted Books on the Infidel Side were, the Grounds and Reasons of the Christian Religion, and the Scheme of Literal Prophecy considered. As the Author of these Pieces aim'd to destroy and ridicule the Christian Interpretation of the ancient Scriptures, this naturally turned my Thoughts to state the Evidences of our Religion from the Old

*Testament; which, I thought, could not be done to more Advantage, than by shewing, in the Method I have taken, that there has been one uniform View of Reveal'd Religion kept up through all Ages and Periods of Time; and this involv'd in greater Obscurity, whilst the Facts to which it related were at greater Distance, but gradually unfolded and explained as the Time drew on for the Accomplishment.*

*But whilst my Thoughts were engaged in this Defence against the open Preparations of our Enemies: The Patrons of Infidelity have thought fit to change the Field of Battle, and attack us from another Quarter. The Author of Christianity as Old as the Creation, instead of comparing the New Testament with the Old, and opposing our Religion with Jewish Reasonings, chuses rather to disown the need of either, by setting up the Light of every Man's own Mind, as a perfect and sufficient Guide in all religious Enquiries, and acknowledging no other Use of Revelation, but where it teaches the same Principles which might be known without it. This is but striking in with  
the*



*the Delusion of the Old Deceiver \*, and flattering Mankind with the Opinion of Divine Knowledge, for a perfect Distinction between Good and Evil.*

*As I had taken some Care before-hand to obviate this Notion in the two first of these Discourses, so the particular Sophistry of this Author has since been detected by such able Hands, as makes it needless for me to lengthen out this Preface, by entring upon that Province. But the Reader will forgive me, if I take this Opportunity to express my Concern and Amazement, that one who pretends to be (a) a true Friend to Christianity, a sincere and earnest Christian (b), should at this Time of Day, throw out his Contempt and Satyr upon those who are labouring in Defence of our Religion, and in answering the Cavils and Sophistry of Infidels; that he should do this, not only by indecent Reflections on the Clergy and other serious Writers, as Persons of a narrow Circle of Life and Studies (c), taking*

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\* Gen. iii. 5.

(a) Defence of the Letter to Dr. Waterland, p. 4.

(b) Remarks on the Reply to the Defence, p. 69.

(c) Remarks, p. 69.

*up with the crude and senseless Cant of Bigots, the common Place-stuff of Declamatory Preachers (d), as a Set of rash dogmatical Divines, whose Minds, prepossess'd with Systems, and darken'd with Prejudices, could never see through the Mists their Nurseries and Mothers had spread about their Eyes (e); whilst himself, and such as he, are extoll'd for (f) Men of Sense, Learning, and Understanding, Rational Men, who have practis'd the World, and us'd the Conversation of Men of Letters; but even by giving up the Honour of the Scriptures themselves (g), and particularly the Writings of Moses, who is set upon the Foot of human Lawgivers and political Historians, making both his Laws and History conformable to the Superstition he had learn'd in Egypt, the plain Effects of his Egyptian Learning (h).*

*The*

(d) Letter to Dr. Waterland, p. 5.

(e) Defence, p. 5.

(f) Letter, p. 5, 28, 38, 40, 45, 48, Defence, p. 1, 5, 19, 34.

(g) Letter, p. 44, 45.

(h) Letter, p. 23, 28, 33. Defence, p. 25, 26, 33, 34.  
Gc,

*The Author, indeed, pretends it to be far from him to think or say (i), that the Divine Origin of the Law and Inspiration of Moses, is to be resolved into Fiction or Fable, or political Lying. But this (he adds) perhaps one may venture to say, That the Supposition of some Degree of such Fiction, may possibly be found necessary to the solving the Difficulties of the Mosaic Writings: And this presently after he had quoted Eusebius as saying, That in the Books of Moses there are infinite Examples of this kind of Fictions. That Passage of Eusebius has been considered by another Hand (k), who well observes also, with Reference to this Author, that by pleading thus for the Allowance of some Degree of Fiction, and including infinite Examples under that Degree, and at the same Time not caring to let us know what Part, in his Opinion, is free from Fiction; he gives too much Reason for suspecting that his Sentiments on this*

Head

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(i) Defence, p. 45.

(k) Reply to Defence. p. 64.

## The P R E F A C E.

Head are such as *he* cannot decently own. *This was a fair Challenge to explain himself fully on that Head : And yet in his last Thoughts upon this Subject, he continues to conceal himself in the same Obscurity, and thinks it Excuse enough that he has put in these cautionary Terms (l),* perhaps; may venture; some Degree; may possibly be found. *But can any Man desire to be thought a sincere Christian, and forbear such an Occasion to declare himself more fully and explicitly?*

*He does afterwards, indeed, profess a general Belief of the Divine Origin and Inspiration of the Books of the Old and New Testament (m); — and as to the particular Character and Case of Moses, he takes him to have been a great Prophet and Lawgiver, who in an extraordinary and miraculous Manner, was favour'd, assisted, and inspired by God, in the Institution of his Laws and Religion, and consequently had a Divine*  
 Autho-

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(l) Remarks, p. 52.

(m) Remarks, p. 69.

Authority, which is frequently appealed to and confirm'd in the New Testament.

*But why is his Inspiration confined to the Institution of his Laws and Religion? Was he not also assisted and inspired in the Writing of his History? This the Prophet always supposed; This the New Testament confirms; This the Church in all Ages has steadfastly believed. Nor can we maintain his Inspiration as a Law-giver, without asserting it first as an Historian, since it is upon the Credit of his History, that the Divine Authority of his Laws must be established. I should not perhaps have made this Remark, if our Author had not, by ridiculing the Literal History of the fall (n), by objecting Difficulties to the Scriptural Account of the Confusion of Languages (o), and of the Origin of Circumcision (p), given too much Reason to suspect, that it is not by Accident, but with Design, that he forbears*

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(n) Letter, p. 13, 22, 24.

(o) Letter, p. 38, 39, 40.

(p) Letter, p. 26, 30, 31, 32, 33. — Defence, p. 20.

*bears to acknowledge the Author of the Pentateuch inspired as an Historian. And even as a Lawgiver, or Institutor of Religion, it must be difficult to guess what he Means by Inspiration, since he resolves the Original of many Jewish Rites into Moses's Egyptian Learning (q), although the Scripture clearly refers them to the Command of God; and profanely scoffs at the Supposition of his being taught by God to make a Candlestick (r), although the Text is express, that God shewed him the Pattern of it in the Mount (s), and that Bezaleel was filled with the Spirit of God (t), to do this as well as other Works of the Sanctuary. And though he would cover this Impiety under the Pretence of its being Josephus's Opinion, that the Theocracy was the Contrivance of Moses, yet he plainly mentions it with Approbation, and owns it for his own Meaning, not to acknowledge, that Moses*

was

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(q) Letter, p. 31, 32, 33, — Defence, p. 20.

(r) Defence, p. 38.

(s) Exod. xxv. 40.

(t) Exod. xxxi. 3.

was constantly and uniformly inspired by God, either in what he instituted, or what he has related (u). *Nay, immediately after the Declaration above-mentioned, he subjoins such a Limitation, as is plainly calculated to lessen our Esteem, not only of the Inspiration of Moses, but of the New Testament itself: When he pronounces it necessary withal (x), to allow some Exception to the general Rule, [concerning the Inspiration of Scripture,] without explaining what that Exception is, or how far it extends. This leaves him a Loop-Hole for all that Fiction and Political Lying, which he had before supposed, and has not yet retracted.*

*It is then an unreasonable Air of Satisfaction which he gives himself, when he professes here (y) to fix his Foot; and takes upon him to assert, that we are under no Obligation of Reason or Religion to believe, that the Scriptures are of absolute and universal Inspiration; or that every Passage in them was dictated by a*  
 Divine

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(u) Remarks, p. 75, 76.

(x) Remarks, p. 69, 70.

(y) *ibid.*

Divine Spirit, and accordingly makes this to be the last of the four Questions (z), upon which the Dispute between him and his Adversary stands. Who sees not that here is an artful Shifting of the Point in debate? which plainly is not concerning the Degree of Inspiration, which may be differently explain'd so long as nothing false or fictitious is admitted; but whether Moses made use of any Degree of Fiction or Political Lying in his Writings, and particularly in his Laws. If this should be allow'd, we know not where to stop: But what Moses delivers in the Name and Authority of God, might be most of it, notwithstanding, a meer Invention and Contrivance of his own. It can avail but little to acknowledge his Inspiration in three Lines, when it is made the Purport of three Pamphlets to weaken and destroy it: Especially since it is acknowledged of him as a Lawgiver only, and not as an Historian; nay, and even that Acknowledgement is so limited and caution'd, that there can be nothing built upon it as we saw before.

He



*He strives in vain to shelter himself under the Authority of Sir John Marsham, Dr. Spencer, and others (a), who have asserted that many of the Hebrew Rites were taken from the Egyptians; as if in saying this they had agreed with him to ascribe them to Moses's Learning and Insight in Egyptian Affairs, and so to human Invention and Original. That there was a Similitude between the Hebrew and Egyptian Rites, is not to be disputed. And it has been reasonably blamed in those learned Men, that they seem fond of ascribing the original Use to the Egyptians, when it might with better Reason be supposed, either that they took them from the Hebrews, who had lived among them, and whom (after Moses's Time at least) they had no Grounds to despise (as this Author (b) imagines,) but rather to behold with Reverence and Admiration: Or, else that both Nations received and practised them in Imitation of more ancient Times, as the Remains of that*

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(a) Letter to Dr. W. p. 23, 27, 33. Defence, p. 25.

(b) Letter, p. 29, 30.

*that Religion profess'd among the Patriarchs, which had been greatly corrupted in Egypt by the Mixture of many Superstitions, but was now restored to its Purity in Israel. But whatever be determined upon that Question, 'tis certain our Author has no Claim to the Patronage of these learned Men, since they do not ascribe any Degree of Fiction to Moses; and Dr. Spencer in particular is very express in ascribing the Authority of all his Laws to God, by whose Commission he delivered them, and whose act Dr. Spencer represents it to have been, to indulge the People in the Continuance of such Rites to which they had been accustomed, and apply'd them withal to a new and better Significancy.*

*The Integrity of the Mosaic Writings has been asserted and defended by very able Hands; and upon that Foot we contend for the Truth of his Narrations, and consequently for the Divine Original and Authority of his Laws. What this Writer objects from Josephus and other Authors, has been so fully considered by those who have replied to him, that as I have no Disposition at this Time, so I have no*

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Occasion

*Occasion to interpose in the Dispute. But because in his last Efforts (to which no Reply has been made) he aims at some Proof of his Opinion from the Scripture itself, it may concern me in few Words to examine what he offers upon that Head.*

*And here he roundly tells us (d), that he found it to no Purpose to lay much Stress on those Texts that are usually alledged on the Occasion; since by admitting a Latitude and Variety of Interpretation, they furnish nothing decisive, but leave Room still for fresh and endless Squabbles. With this contemptuous, supercilious Air, all those Texts which assert the Inspiration and Divine Authority of the Scriptures, and of the Mosaic Writings in particular, are laid aside at once as useless and not decisive. But if he had thought fit to make the Experiment, he would have found it difficult to point out any such Latitude or Variety of Interpretation, as admits of any Degree of Fiction or Political Lying; any Thing calculated to deceive the People, although*

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*it were in order to their Benefit. But since he is pleased to wave all this Kind of Proof, and pass it by in Silence, it stands in all that Force of Argument for the Divine Authority of the Books of Moses, and the other Scriptures, which every candid Reader will observe without any additional Arts to illustrate and adorn it.*

*We must, however, be content to follow our Author in his own Way (e), who chuses, it seems, to argue from Matters of Fact, and to attend to the plain Sense and Language of those Facts, when stripp'd of the Glosses and forced Interpretations which Commentators would fasten on' them in favour of their Systems and Prejudices. Well then, let this be agreed on, as the Test between us: And what Facts has our Author produced, to shew that Moses made use of any Degree of Fiction, or Political Lying? That he may not lose all his Artillery at once, he gives but one Instance as a Specimen which he thinks will do the Business. And that is in the Case of Jethro (f), who observing,*  
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(e) Remarks, p. 74.

(f) Remarks, p. 74, 75.

and reflecting on the Fatigue and Trouble *which Moses's Method of judging the People alone must occasion both to himself and the People*, took the Liberty to represent to him the Inconveniences of this Method, and advised him to chuse out a Number of able and honest Men, to be set over the People, as their Judges and Rulers in all ordinary Cases; *Rulers over Thousands, over Hundreds, over Fifties, over Tens*; reserving to himself the Cognizance only of greater Causes. Upon which *Moses*, as we read (g), *bearken'd to the Voice of his Father-in-Law, and did all that he had said*. And from what is related afterwards of the same Fact, we learn (b), that *Moses* had the solemn Consent and Approbation of the People, before he put it in Execution.

*Thus he states the Fact; we are next to look to his Inference.* Now the Inference (*says he*) I draw from this, is, That it appears very clearly from this plain Fact, that *Moses*, in the Case of an Institution of great Importance to the whole Body of his People,

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(g) Exod. xviii. 24.

(b) Deut. i. 13.

## The PREFACE.

ple, and to the good Order and Government of the Community, had not the Assistance of any Divine Inspiration, but derived the whole Thought and Design of it from the Advice and Counsel of a Wise and Prudent Man, of whom all that we know is, that he was *Priest of Midian*. If then there was no Inspiration in the Thing itself, there could be no Occasion for any in the Narration of it; and consequently *Moses* was not constantly and uniformly inspired by God, either in what he instituted, or in what he has related. *So then it seems here are two Points inferred; First, that Moses was not inspired in the Matter of the Institution; nor, Secondly, in the Historical Account of it. But neither of these was the Point to be inferr'd: The single Point to be proved was, That Moses made use of some Degree of Fiction or Political Lying. But can that be collected from this Affair of Jethro? Is there any Ground to suspect that the Relation of Moses is not true in Fact? Our Author does not pretend it, but artfully conceals or shifts the Question, and brings another Point in View.*

*In the next Place, there is no consequence*

quence from one of his Inferences to the other. If there was no Inspiration in the Matter of the Institution, this will not prove that there was none, or no Occasion for any, in the Historical Narration of it. There are many Facts recorded in Scripture, which were done, as well by Moses as other People, without the Inspiration or Command of God, nay, some which were done in Contradiction to his express Precept and Authority. And yet the History of them is allowed to have been written under a Divine Direction or Influence. The Degree of Inspiration is not the present Question; it is enough for our Purpose, that there was such an over-ruling Influence as kept the Writers from recording any Thing disagreeable to the Will of God, or to the Truth of Things, such as excluded all Degree of Fiction or Political Lying, which are but other Names for Fraud and Imposture. And what then will be the Consequence, if Moses was not inspired in the Matter of this Institution? He yet relates the Fact as it was, and requires us to believe no more than was really transacted. Let this then be the Standard

whereby we should examine the Authority of his other Laws ; and where he tells us he had the Divine Command or Inspiration, let us still believe he relates the Fact as it was ; so that wherever it is said the Lord spake unto Moses, the Law which follows could be no Political Contrivance, nor the Result of his own Fondness for Egyptian Rites.

But now our Author has pitch'd upon this single Instance in Proof of his Assertion, it falls out unfortunately for him, that he perfectly mistakes the Case, and imputes that entirely to human Management, which was indeed referr'd to the Decision and Appointment of Almighty God. This Interview with Jethro was just after the People had pass'd through the Red Sea, and fought with Amalek, before the legal Precepts were deliver'd from Mount Sinai. Jethro was too wise a Man, to imagine that his Counsel should have Weight enough to model the Government of that People, in whose Rescue and Deliverance the Hand of God had so visibly appeared. And therefore he expressly cautioned his Advice with  
this



*this Reserve or Condition (i), — If thou shalt do this Thing, and GOD COMMAND THEE SO, which was referring Moses, after all, to the Divine Direction. And though he took upon him, in a kind and modest Manner, to suspect the Conveniency of that Method in which Moses had acted hitherto, without any express Command, and only because God had not yet named any Assistants to him; yet he did not presume to advise an Alteration of his own Head, but only to suggest what appeared feasible to him, if it should meet with the Divine Approbation. Accordingly, when it follows, that Moses hearken'd to the Voice of his Father-in-Law; and did ALL that he had said, and chose able Men out of all Israel &c. (k): It has been thought necessary by good Expositors (l) to suppose, that he applied to God, and received his Direction at this Time, though it be not here recorded: Whilst others take the Account of Moses's Compliance to be*

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(i) Exod. xviii. 23,

(k) Exod. xviii. 24, 25.

(l) See Bp. Patrick *in loc.*

*proleptical, and refer to a Fact that happen'd afterwards. And though either of these Expositions may suffice, as far as we are concern'd for an Answer to this Author, yet I shall take leave to explain the Grounds of the latter somewhat more fully, without declaring absolutely for the one or the other.*

*The Delivery of the Law soon follow'd this Advice of Jethro; and neither in the Preparation of the legal Utensils, nor in the Sin of the golden Calf, during the Absence of Moses, is there any Intimation of such Judges authorized among the People. There is Mention, indeed, of some who were Princes of Tribes (m), and others who were Elders of Israel (n). And these without doubt were the same who, as well before the coming of Jethro (o), as after Moses's coming down from the Mount (p), were term'd the Rulers of the Congregation. This seems to be the Remainder of their old Constitution in Egypt, in consequence of that Division into Tribes which Jacob had appointed.*  
*There*

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(m) Numb. i. 4. 22. — vii. 2.

(n) Exod. xxiv. 1. 9.

(o) Exod. xxi. 22.

(p) Exod. xxxv. 31.

*There we find the Elders were convened by Moses (q); and that Convention is termed by the Seventy *γερουσία*, the Senate or Assembly of Elders. Which would incline one to think, that they were not called so merely in respect to their Age and Wisdom, (as some Learned Men (r) have thought,) but to their Office and Authority among the People (s). What Degree of Power might be lodg'd in them, it is not easy to determine: Most probably at first, whilst they enjoy'd the Favour of the Kings of Egypt, they were allow'd the Exercise of Civil Jurisdiction, upon the Foot of Patriarchal Laws. But this, without doubt, must have been greatly restrain'd and limited under the Bondage and Oppression of the latter Pharaohs, and perhaps it extended little farther than to the private Exercise of their Religion. At least they had no Exercise of Civil Jurisdiction at the Time of their coming out of Egypt;*  
*for*

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(q) Exod. iii. 16. — iv. 29. — xii. 21. See also Exod. xvii. 5. and xix. 7.

(r) Vid. *Selden de Synedr. lib. 1. cap. 15.* & *Patric. in Exod. iii. 16.*

(s) Vid. *Bertram de Reg. Jud. cap. 5.*

*for then there could have been no Ground for Jethro's Observation, that the whole Burden lay upon Moses. These Elders were sometimes convened in a general Assembly (t); but at other Times, there seems to have been a select Number of Seventy, answerable to the Seventy Heads of Families, that came with Jacob into Egypt (u), from whence the twelve Wells, and threescore and ten Palm Trees, which were found in Elim (x), after passing the Red Sea, are understood to represent the twelve Tribes, (or their Princes,) and this College of Elders (y). There was a select Number taken at the Rock in Horeb, before the coming of Jethro (z); and this therefore being Matter of usual Form and Custom, made it easy afterwards for Moses, to take with him Seventy of the Elders of Israel, besides Aaron, Nadab, and Abihu, when he went*  
up

(t) Exod. iv. 29. — xii. 21.

(u) Vid. *Bertram ut supra.*

(x) Exod. xv. 27.

(y) Vid. *Selden ut supra.*

(z) Exod. xvii. 5.

*up towards the Mount (a). And these, as Persons known already for their Dignity, are expressly called the Nobles of the Children of Israel (b). But that they belong'd to the former Constitution, whatsoever it were, and could not be the Judges or Magistrates advised by Jethro, may be argued from hence, because Aaron and Hur were at this very Time deputed, in that Respect, to supply the Absence of Moses (c). Which, though a Learned Commentator (d) restrains to their hearing only the harder Causes, as appealable to Moses after Jethro's Constitution, yet the Words are so general [IF ANY Man have ANY Matters to do, let him come unto them;] that it seems not unreasonable to collect from them, that Moses had not yet constituted any other Judges.*

*But about fourteen Months after the coming out of Egypt, when the People were removed from the Wilderness of Sinai to  
that*

(a) Exod. xxiv. 1, 9.

(b) Exod. xxiv. 11.

(c) Exod. xxiv. 14.

(d) Ep. Patrick *in loc.*

*that of Paran (e), there was a plain Occasion for doing it. It was in that Station that the People murmur'd for want of Flesh to eat (f) ; which gave Occasion to Moses to make the very Complaint which Jethro had suggested. I am not able to bear this People alone, because it is too heavy for me (g). Wherefore (says he) have I not found Favour in thy Sight, that thou layest the Burden of all this People upon me (h)? What Room to complain of his bearing the whole Burden alone, if there had been Officers already appointed to divide it with him? But it was on this Occasion that God was pleased to express his Approbation of Jethro's Counsel; and till now there seems to have been no such Constitution of inferior Officers, because there had been none commanded, which is the express Limitation under which Jethro had advised it. And the Lord said unto Moses, gather me seventy Men of the Elders of Israel, whom thou knowest to be the Elders of the People, and Officers over them ;*

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(e) Numb. x. 11, 12.

(f) Numb. xiv. 4, 5, &c.

(g) Ver. 14.

(h) Ver. 12.

them ; and bring them unto the Tabernacle of the Congregation, that they may stand there with thee. And I will come, and talk with thee there : And I will take of the Spirit which is upon thee, and will put it upon them, and they shall bear the Burden of the People with thee, that thou bear it not thy self alone (i). *Accordingly it is related, That Moses went out and told the People the Words of the Lord, and gather'd the seventy Men of the Elders of the People, and set them round about the Tabernacle. And the Lord came down in a Cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy Elders (k). The Ground and Occasion of this Constitution, that Moses might not bear the Burden alone, is so plainly the same with that assign'd by Jethro, that it may be admitted as a reasonable Conjecture, that the Officers now appointed, were the same which Jethro had advised. So that Moses's Compliance seems to be proleptically related in the Book of Exodus, and the Circumstance*

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(i) Numb. xi. 16 17.

(k) Ver. 24, 25.

*cumstance of it is to be more fully gather'd from this Place in Numbers ; from whence it will follow, that Moses, agreeably to Jethro's Advice, had waited for the Divine Appointment, before he proceeded to make any Alteration.*

*It will be said, perhaps, That the Burden here complain'd of by Moses, was not that of hearing Causes, but of bearing the Murmurs of the People against his Conduct in the Wilderness. But where is the Inconsistency of supposing that the whole Burden of the People was represented before God, although a Part only had given the immediate Occasion for it? or that the same Officers should be appointed to divide with him in one Case, as well as in the other? For who, indeed, could be so fit to silence the Murmurs and Reproaches of the People, as the same who were to judge and determine Causes in the ordinary Course of Jurisdiction? As there is no other Divine Precept of this Nature recorded, I find myself inclinable to close in with the Judgment of a very Learned Prelate (1), that  
this*

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(1) See Bp. Cumberl. de Legibus Patriarchar. in *his* Orig. Gent. Antiq. Tract. 9. p. 309, 400.



*this was the Time when Jethro's Advice was executed. But if any one shall judge otherwise, he must suppose some other Divine Precept to have intervened, though it be not expresly recorded, since the Tenor of Jethro's Advice very clearly requires it.*

*It has been thought, indeed, by many Expositors (m), Jewish as well as Christian, that the whole Story of Jethro's coming to Moses is proleptically placed in Exodus, and belongs, in real Order of Time, to this Section in Numbers. But as there seems to be no Ground for the placing Jethro's Story in Exodus, if some Part of it had not then happened, so the Discourse of Moses to him (n), concerning their Deliverance out of Egypt, and, by the Way, without any Mention of the giving of the Law, and also the Sacrifices which Jethro offer'd not agreeably to its Prescriptions (o), are convincing Arguments to me, that this Interview must have been previous to it. The Judgment of Moses at that Time was regulated,*  
*without*

(m) Vid. Poli. Synops. in Exod. & Selden de Synedr. lib. 2 cap. 2. § 4.

(n) Exod. xviii. 8. (o) Ver. 12.

*without doubt, upon the Foot of those Patriarchal Laws, which had been observed by pious Men in earlier Ages (p). And when Jethro interposed with his Advice for altering the Method of hearing all Causes himself, the Compliance of Moses might be just mentioned, for the sake of placing all in one View, although it was not actually done till some Time afterwards, as in its proper Place is more fully related in the Book of Numbers.*

*There seems to be but one Objection of any Moment against this Interpretation; and that is, That the Number of Seventy Judges seems too small to admit of their being distinguish'd into the several Classes of Rulers over Thousands, Hundreds, Fifties, and Tens. And this Objection, indeed, would be insuperable, if we could give Credit to that extravagant Conceit of the Rabbins, that there were no less than Seventy eight thousand six hundred Pre-*

*fects*

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(p) See Bp. Cumberl. *ut supra*.

*fects, or Judges, constituted upon Jethro's design'd Model (q). But till we can have better Evidence in what Method their several Districts were distinguish'd, there will be the less Occasion to lay Stress on this Objection.*

*That this Matter may have all the Light which can be thrown upon it, I will here set down that other Passage in Deuteronomy, where Moses gives a Rehearsal of it in this Manner\*. And I spake unto you at THAT TIME, saying, I am not able to bear you myself alone. — How can I myself alone bear your Cumbrance, and your Burden, and your Strife. Take ye wise Men, and understanding, and known among your Tribes, and I will make them Rulers over you. And ye answered me, and said, the Thing which thou hast spoken, is good for us to do. So I took the Chief of your Tribes, wise Men, and known, and made them Heads over you, Captains over Thousands, and Captains over Hundreds, and Captains over Fifties, and Captains over*  
b
Tens,

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(q) Vide Selden de Synedr. l. 1. c. 15. \* Deut. i. 9, &c.

Tens, and Officers among your Tribes. And I charged your Judges at that Time, saying, Hear the Causes between your Brethen. — And the Cause that is too hard for you, bring it unto me, and I will hear it.

*That Moses here gives Account of his complying with the Advice of Jethro, is evident, as well from the Distinction of these Rulers, Captains over Thousands, Hundreds, Fifties, and Tens, as from the End of their Appointment, to dispatch the easier Causes themselves, and refer the harder to him. And from hence the Samaritan Copyist took the Liberty to transcribe that Speech of Moses out of Deuteronomy, and insert it in the Book of Exodus, as clearly belonging to the same History. And that this Appointment of the Rulers was no other than that of the Seventy Elders in the Book of Numbers, may be argued as well from the Circumstance of Time, AT THAT TIME, viz. when the People had moved from the Wilderness of Sinai to that of Paran, as also from that both are introduced with the same Complaint of Moses*

Moses, though differently directed to God, and to the People, that the Burden was too great for him, (the very Thing which Jethro had suggested;) and both were meant as an effectual Remedy of that Complaint. Nor ought we to omit what was suggested before, That whereas Jethro had advised the waiting for a Divine Command, there is no other Divine Command recorded in Relation to this Matter, but that in the Book of Numbers.

But since the Author (r) I am dealing with, insists on the Consent or Approbation of the People, mention'd in the Book of Deuteronomy, as if that would prove it a meer human Constitution; I will give a brief State of the Matter upon the Scheme propos'd, from the three Passages compared together, that we may see the Order and Procedure of the whole Business. First, Jethro gave his Advice, grounded on his Observation of the Toil and Fatigue which such Multiplicity of Causes must needs create; but inserts at

b 2

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(r) Remarks, p. 75.

*the same Time an express Caution to wait for a Divine Command. Moses some Time after takes Occasion, from the Murmuring of the People, to represent before God the great Burden of being singly constituted over them. God was pleased not to disapprove of his Complaint; but ordered him to select seventy Persons and present them before him, that he might endue them with the same Spirit as he had Moses, in order to divide the Burden with him. Moses upon this acquaints the People with the great Burden and Fatigue of his Office, and the Need he had of other Hands to help him, together with the Directions he had received from God; and accordingly uses their Advice and Consent in the Choice of proper Persons for that Purpose. When this was done, and they were distinguish'd into such Ranks and Orders as Jethro had advised, he presented them before God; and then their Authority was confirm'd and attested by the Effusion of the Prophetick Spirit.*

*And now, what has our Author gained by this single Fact he has produced? It*

*is short of his Purpose, as he has stated it himself: But as stated by Moses, it is clearly against him. But since he likes the Method of arguing from Facts, it may be fit to observe to him, that the whole Conduct of Moses, both in Egypt and the Wilderness, as well as the Tenor and Purport of many of his Laws, was so extraordinary, and contrary to Rules of human Policy, as plainly demonstrates them not to be the Result of any human Forecast or Contrivance, but ordained by the Wisdom, and supported by the Power of that Supreme Being, who is able to execute whatever he designs. He may see this observed by Dr. Jenkins (s) in a Variety of Instances, as well as ingeniously urged in two special Instances by a Person (t) that has writ Reflections on his Letter and Defence; and more fully demonstrated in another Instance by the Masterly Pen of a very judicious and discerning Prelate (u).*

b 3

The

(s) Reasonableness of Christian Religion, par. ii. chap. 6.

(t) Reflections on the Letter to Dr. Waterland, p. 29, 30.

(u) Bp. Sherlock's fourth Dissertation, annex'd to the Use and Intent of Prophecy.

*The Revelation of Moses was that System of Religion, under which the Jewish State was erected and continued. It was under the Influence and Persuasion of its Divine Authority, that the Prophetick Writings of the Old Testament were constantly delivered. It is attested and appeal'd to in the New Testament, as the undoubted Word of God, and designed to be preparatory to the Gospel Dispensation. So that he who aims to weaken the Authority of Moses, does really subvert the Foundations of revealed Religion, and can have little Title to that Character which this Author affects, of a Sincere Christian.*

*I have no Disposition to lessen the Number of sincere Christians. The Lord add unto them, how many soever they be, an hundred Fold (x). But it concerns us to take Care that no one, under the Garb and Pretence of Christianity, may insinuate such Principles as destroy the very Life*

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(x) 2 Sam. xxiv. 5.



*Life and Spirit of it. I should be loth to twist myself into a Personal Contention : But here the Merits of the Cause do so plainly rest on the Inspiration of the Books of Moses, and the other Scriptures, which this Author has in effect given up, under Pretence of not maintaining every single Passage as the Word of God (y), that we may fairly call upon him to reconcile this insolent Attack on Revelation with any real Belief or Persuasion of Christianity.*

*It seems design'd to prepare himself for such a Challenge, that he has sketch'd out a Plan, (as he calls it,) or rough Draught of such an Answer, as will, in his Judgment, be the most effectual to confute and overthrow the Hypothesis of the Book, entitled, Christianity as Old as the Creation (z). Let us look a little into this Way of answering, and we shall be able to guess better at his Principles. Why then, without offering one Word throughout this whole Plan, to*

b 4

*assert*

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(y) Letter to Dr. Waterland, p. 44.

(z) Letter to Dr. Waterland, p. 48.

*assert the Truth of Revelation, or the Divine Authority of any System of Religion, he only undertakes that that Author's (a) Scheme may easily be shewn, even upon his own Principles, to be both irrational, because impossible to be reduced to Practice and immoral, because hurtful to the Publick*

*That it is impracticable (b), he appeals to the Testimony of all Ages; which teach us, that Reason, whatever Strength or Force it might have with particular Men, yet never had Credit or Authority enough in the World to be received as a publick and authentick Rule, either of Religious or Civil Life. This (he observes) is allowed by all the great Reasoners of the Heathen World; and the Experience of its Insufficiency as a Guide of Life, is given by many of them as the very Cause of the Invention, and Establishment of Religion. It seems then, Religion was a meer human Invention, in  
their*

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(a) Letter to Dr. Waterland, p. 49.      (b) Ibid.

*their Opinion ; nor has our Author thought fit to set it higher, but esteems it Ground enough for such Invention, if human Reason be of itself defective. But who sees not that this Argument may be retorted by the Infidel upon the same Principles ? If human Reason could invent a Religion sufficient to be the Guide of Life, then human Reason is not in itself defective, since it gains its End by such Means as itself supplies. But, perhaps, it was his Meaning, that human Reason has really Strength or Force enough with particular Men of a deeper Insight and Penetration, to instruct them in all they are concerned to know. Only they are obliged to have recourse to Fraud and Imposture, for better governing the Vulgar, whose Faculties, either for want of Capacity, or due Attention, reach not to discern the native Strength and Energy of Reason. And upon this Account, he observes they have (c) derived their Authority from the Pretence of a Divine Original, and a Revelation from Heaven. In this, indeed, our Author has put*  
all

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(c) Letter to Dr. Waterland, p. 50.

all Religions *on a Level*, without asserting in this Sketch of an Answer to Infidels, that there is any one which is really of a Divine Original. Here had been a proper Place for a sincere Christian to have asserted the Truth of the Christian Revelation; and to have shewn, that whilst all other Religions pretended to proceed from God, they plainly confessed not only the Insufficiency of Reason, but also the real Need of a Divine Interposition. Without this he leaves the Adversary in Possession of a main Point, That human Reason is sufficient in itself; and if all cannot perceive the Strength or Force of it, yet those of better Capacity may direct the Less-discerning, without any help of Revelation.

After this, he goes on to the other Branch of his Work, and undertakes to shew (d), That an Attempt to overturn Christianity, as 'tis now establish'd by Law, derived from our Ancestors, confirm'd by the Belief and Practice of so many Ages, must be Criminal and Immoral; even though we should allow it all this while

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(d) Letter to Dr. Waterland, p. 51.

to be a meer Imposture, on a Level only with all the other Impostures that are in the World. *The Reason he gives is, Because the Moralists of the Heathen World, though they saw clearly the Cheat and Forgery of the establish'd Religion, yet always persuade and recommend a Submission to it, well knowing what Mischief must needs befall the State, by the Subversion of Constitutions so greatly revered by the People. So that Religion is considered meerly as a Political or State Engine, and Heathen Maxims are set up for the Guide of Life, by him who would pretend to disclaim the Sufficiency of Reason. But surely Truth must be a firmer Support of Government than Falshood; and therefore they will approve themselves the best Subjects, who either shew the establish'd Religion to be true, or, by such Methods as their Station admits, reform it if it be erroneous. At least there can be no Immorality in thus detecting Imposture, and supporting the Cause of Truth. But to support and comply with Imposture, because it is established, is contrary to all my Notions of Morality, as well as inconsistent with the Character*  
which

*which this Author affects, of being (e) drawn into this Controversy by no other Motive but a sincere Love to Truth, and a sincere Resolution to embrace it. Let it be his next Trial of Skill to reconcile the Love of Truth with the Vindication of Imposture.*

Non bene conveniunt, nec in unâ sede morantur.

*In the next Place, this Author proceeds to consider (f) Christianity as the best of all other Religions: By which we are not to understand that he means to consider it as having any Truth in it; for he had before put that out of the Question, by proposing Religion under no other View but that of human Invention. The best Religion therefore with him, must be the best Invention; not upon a Level with all other Impostures, or Inventions, (as he had stated it before,) but superior to them, i. e. better calculated to serve the Ends for which it was invented; which, with him, are meerly worldly or secular.*

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(e) Letter to Dr. Waterland, p. 48.

(f) Letter to Dr. Waterland, p. 55.

*secular. And accordingly he goes on to explain it in the next Words, — The best contrived, to promote publick Peace, and the good of Society. From whence he argues, (g) that his Crime, or Immorality, who endeavours to overthrow Christianity, will be aggravated in Proportion, as he seeks to destroy a better System of Religion, and introduce a worse. But why should not all Systems be thrown off together, if they be all false, or meer Matter of Invention? Why, no; because this Author adds, that (h), some traditional Religion, or other, must always take Place, as necessary to keep the World in Order. But this then, will be an Argument with me, that some Revelation must be true, since it is not to be conceived that God should leave Mankind without that Direction, a Belief or Supposition of which is necessary to the Subsistence of Society. And if any System be true, surely that ought to be embraced, and every other should give Place to it.*

*This now is the Foundation upon which that Author, so fond of his own Performance, and so apt to throw out his Contempt on others,*

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(g) Letter to Dr. Waterland, p. 56.

(h) *ibid.*

*others, proposes to erect his Works for the Overthrow of Infidelity, without clearing any one Text from the Cavils urg'd against it, or so much as asserting the Truth of any Revelation. But is it possible he could be in Earnest in framing such a weak and contemptible Vindication of our happy Establishment? Can this be the Way to defend the Christian Cause? Or, does it not rather betray it to the Malice of its Enemies? Is this the Method to silence the Objections that are made against our holy Religion? Or does it not expose it rather more to the Scoffs and Ridicule of the Objectors?*

Non tali auxilio, nec defensoribus istis  
tempus eget.

*Had our Author stopp'd at his first Pamphlet, it might reasonably have been suspected, that he admitted not the Truth of any Part of the Christian Revelation. And though he has thought fit, in his last Efforts (i), to acknowledge the general Inspiration of the Scriptures, yet he reserves to himself such Liberty of making some Exceptions to the general Rule (k), as must leave it doubtful,*

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(i) Remarks, p. 69.

(k) Remarks, p. 70.



*ful, after all, what Part he receives as the Word of God, and how much he ascribes to the Fiction or Invention of Men. But I am weary of pursuing him through so much Disguise and Subterfuge. Only thus much is extorted from me by a just Indignation and Concern, to see our Religion torn up by the Roots (as it were) by one, from whom better Things might be expected.*

## POSTSCRIPT.

Since these Papers went to the Press, the Author of the *Letter to Dr. Waterland* has published a fourth Pamphlet, under the Title of *Remarks on some Observations, &c.* But as here is little offered either to explain or vindicate his former Assertions, I see no Reason either for altering, or adding to what I have urged against him. Or if any one should so far differ from me, as to think there is any Thing material in it, I doubt not it will in due Time be examin'd by proper Hands. He aims, indeed, at softening his Supposition of some Degree of Fiction in *Moses*, or *Political Lying*. But though I should be glad to allow him the Benefit of any Explication, which

which appears sincere and pertinent, yet this is offer'd with so aukward a Grace, and supported by Instances so little to his Purpose, and leaves the sacred Truths of God so dark and undistinguished from Errors and human Compositions, that till he shall be pleas'd to make some more express Acknowledgment, of the Honour and Divine Authority of Scripture, we shall be forced to rank him among those Writers he describes, as doing Service to Religion by writing against it, and so *keeping the Clergy in Breath and Exercise*. And under that Character, I leave him to the Enjoyment of his new Friends, who, to his *Comfort*, rather than his Credit, *value him the more* for being disliked, or (as he calls it) *persecuted* by his old Ones.

# E R R A T A.

Preface, Page xvi. line 8. read *Prophets*; P. xvi. l. 16. read *apply*.

Page 45. line 17. read *of*; P. 52. l. 20. r. *it*; P. 75. the two first Notes should be added to the last of the foregoing Page, and the last Note placed in the room of them. After which may be added, (j) *Gen.* iii. 15; P. 79. l. 8. r. *mollified*; P. 80. l. 3. in the Notes, r. *Enmity*; P. 88. l. 15. r. *Nothing more were*; P. 89. is misnumbered 98. P. 97. l. 12. r. *Seed*; P. 98. l. 1. r. *or*; P. 116. l. 7. r. *mitted*; P. 142. l. 2. from the Bottom, r. *Desinet*; P. 151. l. 25. r. *him*; P. 156. l. 1. and 4. r. *Literat*; P. 160. l. 19. r. *were*; P. 161. l. 15. r. *whilst*; *Ibid.* r. *denotes* P. 172. l. 18. r. *outward*; P. 194. l. 13. r. *Babylonish*; P. 197. l. 1. of the Notes, r. *Isaias* viii. 4. *Ibid.* l. ult. r. *Jesai*. P. 219. r. *John* i. 45; P. 236. l. 25. r. *hearken*; P. 239. l. ult. *dele* *ist*; P. 243. l. 21. r. *due Time*. And let the *Hebrew* at the Bottom, be corrected from the Bible. P. 245. l. 5. r. *where instead of*; *Ibid.* l. 9. r. *בְּיָמָיו* P. 251. l. 21. r. *Christian*; P. 253. l. ult. r. *בְּהַר הַיְּהוּדָה*; P. 258. l. 20. r. *Prophecy*; P. 259. l. 14. r. *Book*; P. 283. l. ult. r. *Psal*; P. 291. l. 15. r. *Midian*; P. 304. l. 3. from the Bottom, r. *gave*; P. 327. l. 2. r. *acknowledge*; P. 329. l. 1. *they ought not*; P. 335. *dele* *in*; P. 343. l. 1. of the Notes *dele* (b) *Psalms* lxxii. 57; P. 359. l. 9. r. *utmost of our*.

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## ADVERTISEMENT.

**D**URING the Delay of the Press, Mr. *Chandler* also has put out a *Second Letter*, in Answer to my *Review* of the *Remarks* upon his *Introduction*, not thinking fit, it seems, to pass me by, *with that intire Silence and Contempt* which he had threatened. Yet here, except that he Promises a fuller Consideration of that Part which relates to our Right Reverend and Worthy Diocesan, he professes to take Leave of the Controversy. And as he has almost every where mistated the Case in this finishing Performance, and either shifted the Question which was properly in View, or at least dropp'd or suppress'd some considerable Circumstance relating to it, and has not really in any Instance clear'd himself from the Charge of Misrepresentation, I may here trust the Matter with all candid Readers, without any solemn or distinct Rejoinder, when I shall have subjoined some Instances of his Omissions and Evasions of this sort for a Sample to the Reader, of what may be expected from so unfair and sophistical a Disputant. But first I would observe, that he seems not much better prepared for explaining *Virgil*, than for Ecclesiastical History, when he starts at the Motto in my Title Page, to make me both an *Insect* and a *Thrower of Dust*. And

this one may perceive, among all his Boasts and Colourings, that the little angry Animal has lost his Sting, and has little left but to buz and be impertinent, without any Ability to do Hurt. His Spirit appears to be a good deal tamed, and hardly recovers any *Acumen*, till he comes to the Article of Archbishop *Laud*; where he is thrown into his former Paroxysms, and supplies his Defect of Reason with Rant and Defamation.

I. *Page 4.* He complains much of the Freedoms I use with him; and yet offers no Excuse for the much greater Freedoms he has used with Persons far superior to him, both in Eminence of Station, and every valuable Accomplishment; of which I shall give the Reader some Specimen at the End of this Advertisement.

II. *Page 5.* He had desired me to prove him an Enemy to Establishments; and yet takes no Notice of the Proofs which I have given of it? But perhaps this is reserved for that other Pamphlet which I am threatened with hereafter.

III. *Page 6.* He should shew how a Thing *mention'd without Credit*, can be a Ground of Accusation; and likewise take Notice of the express Testimonies I had produced for *Alexander's* being of a mild and pacifick Disposition.

IV. *Ibid.* It was not pretended that *maxime* never signifies to *command*, but that it does also signify to advise or admonish; and therefore can be no Argument of *Imperiositas*.

V. *Page 7.* It was *Constantine's* Advice not  
to

to insist upon those Notions which the Litigants thought of Importance to be insisted on.

VI. *Page 8.* It is Nonsense to suppose that a Man may not side with a Sect, without going off to their Communion : And *Arius* actually did so.

VII. *Page 9.* *Theodorit's* Account of *Arius* is not inconsistent with the other Historians, as every Reader must see, that will consider it.

VIII. *Page 11.* An *express Denial*, and an implicit Denial, are two Things. But *Arius's* Words did not amount to an implicit Denial, because it was observed, how by a concealed Meaning they were reconciled to his former Sentiments.

IX. *Ibid.* Our Author's Wit upon the Difference between *probable* and *likely*, will appear perfectly ridiculous to any one who looks into the Review ; where it appears that *Sozomen* charges *Arius* with *standing* to the most obnoxious Points, with a great deal more, which he leaves the Reader to imagine. as likely to come from one who said so much.

X. *Page 12.* He should have mention'd the Ground upon which *Arius* is charged to be the Author of the Letter in *Epiphanius*, who lived not long after him ; and that is, that his Name stands first in the Subscription to it, which at least cannot fail to make him chargeable with the Doctrine of it.

XI. *Page 13.* The Accounts which the Historians give of *Arius's* *Thalia*, confirm the Extract we have in *Athanasius*. Nor can he be suspected of Falseness in that Extract, since it must at that Time have been easy to detect him.

XII. *Page 14.* The Council of *Nice* met before the Civil Powers had annexed their Favours to Orthodoxy; and therefore its Assessors did not Act with secular Views.

XIII. *Ibid.* *Alexander* and *Arius* were not of the same Sentiments in the Instances which Mr. *Chandler* mention'd; and therefore I have kept to the Point, and the Dust is thrown by himself.

XIV. *Page 17.* As *Eusebius* had Interest at Court before the Council of *Nice*, and it was under his Direction that the Presbyter influenced *Constantia* to think well of *Arius*; this is a reasonable Ground of Presumption, that her thinking so was prior to the Council.

XV. *Page 18.* But the Testimony of *Jerom* and *Philostorgius* are more considerable, and no way contrary to the other Historians, as the Reader may see by comparing all together.

XVI. *Ibid.* I leave it to the Reader to judge whether *Valesius* could construe *Greek*? and if not, whether Mr. *Chandler* is fit to teach him? Or rather I would ask whether——*was with you in the greater Part*, —— be not a more literal rendering of τῷ πλείονι μέρος σὺν ὑμῖν ὄντι than —— *had travell'd the greater Part of the Journey to you.*

XVII. *Page 19.* I have not only given an Account of the Contentions between *Alexander* and *Arius*; but have given Grounds to think that the *Arians* were Persecutors; and the first Persecutors, though without imperial Authority.

XVIII. *Page 21.* If Mr. *Chandler* be Judge  
of

of the Dispute, no doubt he will declare me *over-matched*: But the Cause is before the World, and other People may decree the Conquest otherwise. But can it be pretended, that none of the Historians have spoken favourably of the Council of *Nice*, that it should be possible for *Eusebius* to *speak the most favourably*, and yet be *far from being favourable*? For Shame have done with these palpable Falsehoods, and barefaced Inconsistencies.

XIX. *Page 22.* I had quoted the Word *ὅς*, as it were, from *Sozomen*. Mr. *Chandler* blamed me for it; and left it out himself. Now he alters this Part of the Contest, and pretends to find fault with the Translation. In which I submit to those that understand *Greek*, whether I am not in the Right, and he in the Wrong.

XX. *Page 23.* I had looked into *Gelasius Cyzicenus* without his Advice; and there I find, that as some Bishops were Plaintiffs, (which I suppose he grounds upon *Eusebius's* *πρόδροι*) so the *ἐκκλησιαστικοὶ ἄνδρες* mention'd by *Theodorit* as Plaintiffs likewise, were, according to *Gelasius*, meer Laymen, *ἐκκλησιαστικοὶ λαϊκοί*.

XXI. *Ibid.* I pointed to him the Remark of *Socrates*; but shew'd withal, that it is not to his Purpose; because it makes the Emperor's Exhortation not prior, but subsequent to these Accusations.

XXII. *Page 25.* the Remarks which he passed over, contain a proper and pertinent Answer to some Part of his *Introduction*: And if he resolves not to *engage in* the Subject of  
them,

them, he must be understood to give up so much of his Introduction as they relate to.

XXIII. *Page 27.* His Supposition of *Eusebius*, &c. agreeing to the Creed without subscribing it, is incomparable, and directly contrary to the Authorities produced, particularly to *Philostorgius*, of whom in this Case he is pleased to take no Notice. How they might subscribe the Creed without the Anallymas, he may see accounted for by *Valesius*. It might be as some of the Lords with us do sometimes sign Protests, without approving of all the Reasons subjoined to them.

XXIV. *Page 28.* The Sentence of Banishment was grounded upon Non-Subscription; and therefore the Observation that *Eusebius* and *Theognis* were not included in it, is pertinent, and not foreign. Besides that *Socrates* speaks of *Eusebius* and *Theognis* as banish'd with the rest; and therefore is plainly inconsistent with the Epistle of the Council.

XXV. *Page 32.* There were People who accused *Athanasius* to the Emperor's Face; but in the Way of Report, not properly as Witnesses of Fact, the Knowledge of which was to be had by *Epistolary Correspondence*. And whatever were said of the *Adelitians*, yet if the Crimes charged on *Athanasius* had been proved, the Emperor could not be at a loss what to decide about him.

XXVI. *Ibid.* His being acquitted from two Accusations was shewn to be a consequential Disproof of the Whole; since his Enemies would be sure to fix upon those Points to which they could give most Colour. Besides, that  
these



these were probably the very Particulars intended at first ; for one of the Crimes there mention'd is *Sedition*, which is used to carry the others of *Murder* and *Sacrilege* along with it.

XXVII. *Page 33.* I never supposed *Philosorgius* could write a History without any Truth in it : But when he plainly falsifies in many Instances, it is monstrous to insist on his Authority in Opposition to every Thing else.

XXVIII. *Page 34.* When our Author only asserted, that the Ordination of *Athanasius* was censured as clandestine and illegal ; if he had acted candidly, he should have added, that it was censured unreasonably, and without Ground.

XXIX. *Ibid.* He was partial in saying only, that *Athanasius* clear'd himself from some Crimes ; whereas it should be owned, that there were none proved upon him.

XXX. *Page 35.* Every Reader must suppose it his Design to intimate a *shifting of Justice*. But he should here have taken Notice of the Grounds I offered, for supposing a Mistake of *Sozomen*, in imputing that Delay to *Athanasius*, which was owing to the Council.

XXXI. *Ibid.* I complain not only of his passing over some Things, but of taxing me with producing *Athanasius* and *Theodorit*, when I had added other Vouchers to them, and given a fair Account of Things objected.

XXXII. *Ibid.* I had Reason to take Notice of the Retraction and Doubling of *Valens* and *Ursacius* ; and since they are two of his prime Evidences, the Observation must be to my Purpose, and not at all to his.

XXXIII *Page 36.* He again omits the Account given by the Council of *Alexandria*, *Theodorit*, and *Socrates*, which are all prior to *Sozomen*, and of much greater Weight; and do expressly impute the Banishment of *Athanasius* to the Accusation of detaining the Corn, and not to the Decree of the Council of *Tyre*. The Letter Writer should not have omitted this plain Argument in *Athanasius*'s Favour, That *Constantine* would not suffer the See of *Alexandria* to be filled with any Successor.

XXXIV. *Page 38.* *Sozomen* himself allows, they objected other Things, which may refer to the Business of the Corn, as well as any Thing else.

XXXV. *Page 40.* The Question is, not whether *συναγπαγείς* includes somewhat of Violence, but whether it does not include somewhat of Fraud and Imposture. The Instances I have produced confirm it. nor do I see what other sort of Violence the Emperor was subject to.

XXXVI. *Page 41.* It does not appear there were any Witnesses. The Thing was reported by *Eusebius* and *Theognis*, whose Character, as Bishops, imposed upon the Emperor. The others named by *Socrates*, are mention'd by Mistake; and yet he speaks of it as a Calumny.

XXXVII. *Ibid.* The Council of *Alexandria* gave good Reasons in Defence of *Athanasius*. But the main Stress is laid on their Testimony; who must needs be competent Witnesses of Fact, being on the Spot.

XXXVIII. *Page 42.* I know not whether  
it

it be the Author's Fault, or the Printer's, to mention *Constantine*, instead of *Constantius*, as thinking *Albanasius* capable of any *Wickedness*. But the Weight of the Imputation will be greatly altered by this Correction, and the Author has this Evidence before his Eyes, that the Patriarch preserved some Letters against himself.

XXXIX. *Ibid.* If the *Centuriators* have placed the Council of *Constantinople* in the Year 383, yet after the fuller Searches of the Learned, it cannot be worth our Authors while to follow them. But it is not unlikely to be a Mistake of the Press, since it has certainly no Countenance from the *Chronicon of Prosper*, which places this Council just above the Consulship of *Siagrius* and *Eucherius*, which fell in the Year 381.

XL. *Page 43.* The *Apollinarian* Heresy had given publick Disturbance, as has been shewn, and was the Ground of farther Explication in the Creed of *Constantinople*.

XLI. *Page 45.* It is intolerable that any one should pretend that *the Articles of the Church are evidently Calvinistical*, when the contrary has been often shewn, beyond the Power of reasonable Contradiction, by Bishop *Bull*, Dr. *Waterland*, and the Author of a late Apology for the Church of *England*, the Sum of which is given in the Answer to Mr. *Neal's History of the Puritans*.

XLII. *Page 48.* Who told our Author that *W. L.* to whom Bishop *Hall's* Letter is directed, was *William Laud*? I have looked  
into

into the Specialties of *Hill's* Life, and see no Intimation of any Correspondence between them. I find Sir *Walter Leveson* mentioned as his *great Adversary*, in a Cause relating to Church Revenues; and though I know no more of him, it is as probable he should be *W. L.* as the other. But be that as it will, I shall not be easily persuaded, either that *Hall* should write in so free a Style to *Laud*, who was no way his Inferior, and somewhat Senior in Life, though not much; or that *Laud* was ever staggered at those Differences amongst Protestants, which put *W. L.* to such a Plunge, as gave Ground for this Letter of Advice.

XLIII. *Ibid.* The Quotation from *L'Estrange* (which the AFTERWARDS refers to) speaks of *Laud* in the Height of his Power, when actually possessed of the Archbishoprick: So that my *Stroke* at his Chronolgy is not *impotent*, but just; and I easily see what gave Occasion to his Mistake. The same Author, *L'Estrange*, speaks of the Conference with *Fisher*, as published after that Time, which refers to the New Edition in 1639. This I suppose our Author laid hold on, without considering that the *Conference* itself, and the *first Publication* of the Book, were many Years before; which ought, at least, to acquit *Laud* from the Suspicion of Popery, before he came to his Plenitude of Power.

XLIV. *Page 49.* Persecution (as such) can be no just Criterion of Popery, because it was practised long before Popery was heard of.

XLV. *Page 50.* *Leighton's* Sentence was not only

only mention'd to be according to Law, but likewise for an Offence against the State *viz.* sowing of Sedition.

XLVI. *Page 52.* Methinks our Author might spare himself the Trouble of vindicating the Bishop of *London*, till he knows whether his Lordship will accept of his Vindication.

*A Specimen of Mr. Chandler's Reproaches against the Body of the Clergy in general, as well as great and valuable Persons in particular.*

THE Lust of Power, and the Spirit of Pride, had too much possessed some of the Bishop. --- As the Revenues of the several Bishops increased, they grew more ambitious, less capable of Contradiction, more haughty and arrogant, --- more revengeful; --- more regardless of Simplicity; --- degenerated from Piety; --- ready to enter into the worst Measures of Persecution. *Introduction, Page 18.*

Bishops maintained Quarrels and Factionous Opposition, --- Grudges and Hatred. *Page 19.*

Bishops assert a Dominion over the Faith and Consciences of others. *Page 28.*

[Council of *Nice* met not] so much with a Design to debate, as to establish their own Authority, and oppress their Enemies. *Page 29.*

We --- meet with little else in Ecclesiastical History, but Violence and Cruelties committed by Men who had lost the Simplicity of the Christian Faith and Profession, enslaved themselves to Ambition and Avarice, and had  
before

before them the ensnaring View of temporal Grandeur, high Preferments, and large Revenues. *Page 30.*

No wise Man will easily credit these Accounts which the Orthodox give of their Enemies ; --- 'Twas enough for their Purpose, to expose them to the publick Odium, and make them appear impious to the Multitude, that so they might get them expelled from their rich Sees, and be translated to them in their Room. *Page 31.*

" The Calumnies against *Athanasius* and "*Laud*, both in his Introduction and Letters, I need not repeat : But I go on with others."

The Christian Clergy were now become the chief Incendaries and Disturbers of the Empire, and the Pride of the Bishops, &c. *Page 36.*

*Chrysostom* --- taking with him all the Bishops, bitterly inveighed against *Gaina*. *Page 41.*

— Bishops being always to be had in those Days, easily to do what was desired or demanded of them by the Emperors --- So deadly was the Hatred of these Saints and Fathers. *Page 42.*

The great Men hated the Bishops, because they usurped to themselves a good Part of that Power which belonged to the imperial Governor. *Page 43.*

This scandalous Procedure of *Cyril's* the Christians themselves were ashamed of *Ibid.*

Few indeed of the Bishops were free from this Wicked Spirit.--- Nothing pleased the Generality of them, but Methods of Severity,  
and

and the utter Ruin and Extirpation of their Adversaries. *Page 44.*

This occasion'd irreconcilable Hatreds amongst the Bishops and People, --- that there was no passing with any Safety, --- because every one pursued his Neighbour as his Enemy; and without any Fear of God, revenged themselves on one another, under a Pretence of Ecclesiastical Zeal. *Page 46.*

*John Calvin* --- was well known to be, in Principle and Practice, a Persecutor. *Page 62.* With much more that follows.

The Reformers in [*Holland*] were most of them in the Principles and Measures of Persecution. *Page 71.*

Many of the Clergy took great Liberties, --- furiously inveighing. *Page 73.*

[*Synod of Dort*] behaved themselves as tyrannically towards their Bretheren, as any prelatical Council could do. *Page 76.*

Archbishop [*Parker*] was deaf to all Complaints, and in his great Goodness and Piety, was resolved they should have no Sacraments or Sermons without the Surplice and the Cap. And in order to prevent all Opposition to Church-Tyranny, the *Star-Chamber* published a Decree, &c.--- This rigid and fanatical Zeal for Habits and Ceremonies, caused the Puritans to separate: --- But the Queen and her Prelates soon made them feel her Vengeance. *Page 78.*

As the Queen was of a very high and arbitrary Temper, she pressed Uniformity with great Violence, and found Bishops enough,  
*Parker,*

*Parker, Aylmer, Whitgift*, and others, to justify and promote her Measures, who either entered their Sees with persecuting Principles, or embraced them soon after their Entrance, as best besitting the Ends of their Promotion.--- The Bishops rioted in Power; and many of them abused it to the most cruel Oppression. *Ibid.*

*Bancroft* promoted to the Archbishoprick of *Cant. & bury*, a cruel and inflexible Persecutor. --- The Violences he and his Brethren used in the *High-Commission Court*, rendred it a publick Grievance. *Page 80.*

Indeed many of the King's Bishops, such as *Bancroft, Neal, and Laud*, --- were fit for any Work; and as they don't appear to have had any Principles of real Piety themselves, they were the fittest Tools that could be made use of to persecute those who had. *Ibid.*

[Bishop *Ward*] having forsaken his first Principles, it is no wonder he became a bitter Persecutor. *Page 86.*

It is indeed but too plain, that when the established Church saw itself out of Danger, she forgot the Promises of Moderation and Condescension, --- the Hatred of the Clergy towards the Dissenters, that had lurked in their Breasts during the former Reign, immediately broke out. *Page 88.*

The Clergy in general, throughout almost all the several Ages of the Christian Church, have been deep and warm in the Measures of Persecution. *Page 93.*

As to your Saints and Fathers, your Patriarchs



archs and Bishops, your Councils and Synods, together with the Rabble of Monks, they were most of them the Advisers, Abettors, and Practisers of Persecution. *Page 94.*

If my Reader would know --- what has excited the Clergy to such numberless Violences, --- 'tis nothing of any Consequence or real Importance; --- little besides hard Words, &c. --- These have been the great Engines of Division; these the sad Occasions of Persecution. Would it not excite sometimes Laughter, and sometimes Indignation, to read of a proud and imperious Prelate, &c. *Page 95.*

Such was the Haughtiness of the Clergy, such their Thirst of Dominion over the Consciences of others. --- that nothing would content them but implicit Faith. --- The History of all the Councils, and of almost all the Bishops that is left us, is a Demonstration of this sad Truth. *Page 99.*

What one Council can be fixed upon, --- in which the Majority of Members, may, in Charity, be supposed to be disinterested, wise, learned, peaceable, and pious Men? --- Nothing can be collected from Friends or Enemies, to induce one to believe that they [the Council of *Nice*] had any of those Qualifications. --- The second General Council were plainly the Creatures of the Emperor *Theodosius*; all of his own Party, and convened to do as he bid them. --- The third General Council were the Creatures of *Cyril*. --- The fourth met under the Awes of the Emperor *Marcian*, managed their Debates with Noise and Tumult

mult; were formed into a Majority by the Intrigues of the Legates of *Rome*, and settled the Faith by the Opinions of *athanasius*, *Cyril*, and others. I need not mention more; the farther we go, the worse they appear. *Page* 100, 101.

“ I had Thoughts of adding some more  
 “ Examples of Mr. *Candler*’s great Meekness  
 “ and Moderation, from his two Letters lately  
 “ published: But the Matter has grown  
 “ upon my Hands; and I doubt I had need  
 “ to ask the Reader’s Pardon for giving him  
 “ so much.”

S E R M O N

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# SERMON I.

Preach'd

JANUARY 5. 17<sup>29</sup><sub>30</sub>.

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The Defects of Human Reason, and  
the Necessity of Revelation.

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The First SERMON on this Text.

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Rom. vii. 24, 25.

*O wretched Man that I am, who shall deliver me from the Body of this Death? I thank God, through Jesus Christ our Lord. —*


**T**HE Name of *Atheism* has ever SERM.  
been so odious and execrable in  
the general Account and Estima-  
tion of Mankind, that few have  
been so hardy as to espouse and defend it  
with an open Face, but the most Irreli-  
gious

SERM. I. Religious have usually chosen to disguise their Sentiments with borrowed Colours, and instead of opposing all Notion of a Deity, to suggest such a one as may abate the Efficacy, and weaken the Influences of believing it.

THERE have been some have meant no more under the Name of God, than this visible System of Matter, to which, without the Operation of spiritual Agents, they attribute all the Effects of Reason and Intelligence, and the whole Correspondence and Harmony of Things. They give it the Divine Name, upon Account of that eternal Existence they ascribe to it, or to its Parts; since it is found necessary to admit in every Scheme, That if Something had not been always, there never could have been any Thing. But whatever Name they use, this is easily seen to be nothing else but downright *Atheism*, since it excludes all Substance distinct from Matter, and lays the Groundwork for no higher Rule of Action, than what may arise from Order and Convenience.

NOR is there any greater End of Religion answered by the *Epicurean* Hypothesis, which

which admits the Existence of Deities indeed, but as an indolent, unactive kind of Be-  
 SERM  
 I.  
 ings, that do no Body knows what, and live no Body knows where; that are neither concerned in the Creation nor Government of the World; that have no Knowledge of the Actions of Men, nor any Regard to punish or reward them. This is plainly but another Cover for *Atheism*; and as they seem not to have believed those Deities themselves to be immaterial, but cloath'd with Bodies of like Form and Figure with our own, so they evidently took off all that Restraint which the Belief of them should have laid on human Actions, by utterly exempting them from all Concern with Men, and supposing Mankind accountable to no superior Being. The wiser among the Heathens did easily perceive, that such Acknowledgment of the Existence of a God was equivalent to a flat Denial of it; and that *Epicurus's* Design, in so impertinent a Supposition, could be only to decline the popular Odium, and escape the Scandal, at the same Time that he retained the Malignity of *Atheism*.

SERM. 'Twere well if our modern *Deists*, or  
 I.  professed Infidels, could free themselves from  
 all Suspicion of the like Impiety. *Deism*,  
 if taken in the best Sense, admits all the  
 Principles of natural Religion, and lays such  
 a Foundation, upon which we might easily  
 convince Men of the Truth of *Christianity*,  
 when brought forth into a proper  
 Light. But it is greatly to be feared, that  
 they who pretend to *Deism* at present,  
 do take it only in the negative Sense, as it  
 disclaims the Truth of Revelation, and do  
 not so much acknowledge the Existence of  
 a God, as deny what is fit to be believed  
 concerning him. So that they are truly Men  
 of no Principles, or who have no proper  
 Rule of Action; and in this View *Deism*  
 and *Atheism* are but two Names for one  
 and the same Thing.

WHILST Men are so ill disposed to all  
 Impressions of Religion, there can be little  
 Hope of any good Effect upon them from  
 Argument and Disputation; an evil Heart  
 of Unbelief will so pervert their Faculties,  
 and stop up the Avenues of spiritual Illumi-  
 nation, that they will even admit the great-  
 est Absurdities in Opposition to Religion,  
 rather


rather than consent to what is mysterious SERM.  
and unfathomable in it. So long as Pride I.  
or Sensuality, the Indulgence of bodily  
Appetites and Passions, or the vain Affec-  
tation of making themselves considerable,  
are suffered to sway their Judgments, and  
influence their Notions of Religion, they  
may inveigh, as they please, against the  
Power of Priestcraft, and the Prejudice of  
Education; but I am bold to say, there is  
no Prejudice equal to that which governs  
them, which taking its Root deep in Ma-  
lice, owes its Growth and Confirmation to  
the continual Increase of inordinate Affec-  
tions. And what Success can be expected  
from our Endeavours to reclaim those, who  
are under the Power of such violent At-  
tachments, and only remain blind, because  
they will not open their Eyes?

MEAN while, the Pretences which they  
make to the *Religion of Nature*, though  
they really subvert it, may prove the Oc-  
casion of seducing, or at least of perplex-  
ing other People of less Penetration and  
Discernment, whose Error therefore may  
be Matter of Infirmary, as theirs is of Ma-  
lice. For the sake of these others, if not

SERM. of themselves, it will be necessary to ex-  
 I. mine into the Ground of their Pretences,  
 ~~~~~ that if their Disease be too malignant to be  
 cured, the Contagion however may be kept  
 from spreading, and doing farther Mis-  
 chief.

Now there are two Ways especially, by  
 which the Writers of this Sort endeavour  
 to propagate their Notions, and fortify  
 themselves in Infidelity. One is, by extol-  
 ling the Sufficiency of *natural Light*, as a  
 competent Guide in Matters of Religion,  
 which neither needs, nor ought to have  
 any additional Assistance. The other is,  
 by making Exceptions to the *Christian*  
 Scheme in particular, as being either ab-  
 surd in itself, or insufficiently attested. In  
 both Attempts they have been baffled by  
 the clear and solid Reasonings of those  
 who have stood up in the Defence of Truth,  
 and have from Time to Time opposed their  
 Cavils with Success. But since they blush  
 not to repeat their stale and baffled Sophi-  
 stry, and look for certain Victory by the  
 Means which have so often failed them;  
 it concerns us to have Recourse to the  
 same Ways of Reasoning by which they  
 w have



have been worsted heretofore, and against SERM.  
 which (we trust) they will never be able <sup>I.</sup>   
 to hold up. In this Method of proceeding,  
 if nothing new be offered, at least, the an-  
 cient Arguments may be pointed and ap-  
 plied to present Controversies, and the Peo-  
 ple of less Experience or Capacity, may  
 be furnished with such Preservatives, as their  
 own Observation and Reading could not have  
 supplied.

To this End I have chosen to pursue the  
 Design of the Honourable Founder of this  
 Lecture, from that Passage which was  
 read out of the Epistle to the *Romans*,  
 where the Apostle is lamenting the Defect  
 of any other Method for Pardon and Sal-  
 vation, besides that which is revealed by  
 the Gospel of *Christ*, and applauds at the  
 same Time the mighty Power and Efficacy  
 of the *Christian* Scheme to that Purpose,  
 which alone is sufficient to relieve our Mi-  
 sery. If this can be made good, the Com-  
 plaint of our Adversaries will justly be re-  
 torted on themselves; the Gospel Reve-  
 lation will be cleared from the Charge of  
 Insufficiency, and the Defects and Absur-  
 dities which have been so boldly objected

SERM. to our Scheme, will be much more properly looked for in their own.

I. I CONCERN not myself on this Occasion, with the Dispute there is among Expositors, about the Interpretation of this Passage of *St. Paul*, whether the Expressions which he uses were strictly applicable to himself, considered as a *regenerate Christian*, and one of eminent Qualifications and Attainments, or whether he did not rather personate an *unbelieving Jew* (which is not unusual in his Epistles) made sensible, in some Measure, of his Duty by the Law, but destitute of the Aids of Grace and Power to perform it. It might be of Moment to settle and adjust that Difficulty, if the Doctrine of *Justification* were our Point in view, with regard to those several Schemes or Tenets, whereby that Doctrine is differently understood and stated by the Professors of *Christianity* themselves. But with regard to the Controversy between *Christians* and *Infidels*, all Expositions will agree in a Sense sufficient to our Purpose, *viz.* That all Men are naturally in a depraved and sinful Estate; so that whatever Knowledge they may have of their Duty,

either

either from the Dictates of Reason, or from <sup>SERM.</sup> the external Benefit of Revelation, yet they <sup>I.</sup> perceive a vehement Attachment to the contrary, which they are neither able to root out, nor in any tolerable Degree to regulate, till assisted by the gracious Aid and Succours of the Gospel; and which, after all, must leave us subject to the Sentence of Death, were it not for that wonderful Salvation which is wrought by *Christ*, to restore us to the Hopes of Immortality. So that the Question in the Text may be put by any Man, viewing himself only in his natural Estate, and seeing his Need of a Deliverance. *O wretched Man that I am, who shall deliver Me from the Body of this Death?* The Answer that follows directs to *Christ* as the only Author of Salvation: *I thank God, through Jesus Christ our Lord.* In which Words the Apostle expresses his Thankfulness to God for the Gospel Revelation, which only could instruct him in the Way or Method whereby he should obtain a Release, as well from the Dominion, as the Punishment of Sin.

THIS Clause is read with a little Variation in some *Greek* Copies, with which the

SERM. vulgar *Latin* agrees ; not εὐχαριζῶ τῷ θεῷ,  
 I. but χάρις τῷ θεῷ, --not *I thank God*,-- but the  
 GRACE of God, --*through Jesus Christ our Lord*. And so, perhaps the Reading would appear more grammatical, and contain a more direct Answer to the Question preceding. — *Who shall deliver me from the Body of this Death ?* namely, *the Grace of God* shall deliver me ; that *Grace* or *Mercy of God*, which is revealed and exhibited *through Jesus Christ our Lord*. But either Way the Drift or Purport of the Passage is one and the same : It expresses a Sense of the Miseries of human Nature, its Propensity to Sin, and Obligation to Punishment : It expresses an earnest Desire to find out some Method of Relief and Refreshment, together with the Vanity of looking for it, either from any natural Powers, or from the external Revelation of the Law of *Moses*. And withal it points out the Great and All-sufficient Author of Salvation, *Jesus Christ the Righteous*, who is our powerful *Advocate with the Father*, and *able to save us to the uttermost*, as having, by the Sacrifice of himself, made a satisfactory Atonement for our Sins.

## *and the Necessity of Revelation.*

11

FROM the Words therefore thus opened SERM.  
and explained, I have a fair Occasion to do I.  
three Things, *viz.*

- I. To observe the Defects and Insufficiency of *natural Light* to answer the Purposes and Ends of *Religion*. Then
- II. To collect from hence the great Need Mankind stood in of *Revelation*; of some stated Scheme of *Religion* to be given by God, in order to beget an assured Hope and Expectation of his Favour.  
And,
- III. To assert the Reasonableness of receiving *that System of Religion* which is *revealed* in Scripture, as being every Way qualified to give us the most sure and solid Satisfaction.

THE two first of these I shall treat of in a more cursory and transient Way, designing them only as an Introduction to the last, which is to be the principal Theme or Subject of the ensuing Lectures.

I. FIRST, therefore, I begin with observing the Defects and Insufficiency of *natural*

SERM. *tural Light* to answer the Purposes and Ends  
 I. of *Religion*. And in the Entrance of this  
 Enquiry it may be proper to remark, That Men do very often impose upon themselves, by ascribing all that to the Discovery of *natural Light*, which they perceive to be fit and agreeable to Reason, without distinguishing by what Steps and Methods they arrive at that Perception; or how their Faculties are enabled to take in the Knowledge of several Particulars. It may be, and I think upon Examination we shall find it so in Fact, that the Gospel has prescribed some Instances of moral Duty, which our Reason, when so revealed, does readily approve, and sees to be expedient, which yet our unassisted Faculties, without such Revelation, either would not have perceived at all, or but darkly and imperfectly. The like is to be said of the Motives to Obedience, those Rewards and Punishments, which are meant either to animate our Hopes, or to alarm our Fears, which might perhaps have been guessed at and conjectured, but with Doubt and Hesitation, had they not been stated by inspired Persons in unexceptionable Terms, and brought into  
 the

the clearest Light. And is it not then an SERM.  
 Instance of great Perverseness and Ingrati- I.  
 tude, for Men to argue against the Need  
 of Revelation, from the Experience of that  
 Knowledge they receive from it, and to  
 take an Estimate of their natural Abilities  
 and Strength of Faculties, from that Mea-  
 sure of Understanding and Science they en-  
 joy by the Addition of those very Helps  
 which they labour to exclude, and judge  
 superfluous? This is applicable, in some  
 Measure, to that Degree of Light which is  
 to be observed in the more civilized Na-  
 tions among the Heathens, (*a*) which did not  
 arise merely from the Strength of their own  
 Faculties, but was in part received by Tra-  
 dition from their Forefathers, which will  
 resolve itself into some Instructions given at  
 first by the Creator, darkened (it may be) by  
 Length of Time, and Obscurity of the Con-  
 veyance; but then again improved by Con-  
 versation with the *Jews*, or such other Na-  
 tions as had from them some Knowledge of  
 the Mosaick and Prophetical Revelation.

WHEN

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(*a*) See *Jenkin's Reasonableness of the Christian Religion.*  
*vol. 1. par. 3. c. 5. § 2.*

SERM. WHEN the Faculties of the Mind are so  
 I. enlightened, no Wonder if, by Use and  
 Exercise, they be made to see a great deal  
 more than could have been expected from  
 their own Strength. But if we would judge  
 what human Reason can do without these  
 Advantages, we should look among such  
 Nations as enjoyed them not; and then, I  
 fear, the Examples of the *Negroes* and the  
*Hottentots* (b) will give but little Encourage-  
 ment to so vain a Conceit of the Reach of  
 human Faculties, and their Sufficiency to  
 guide us without the Addition of superior  
 Light. I know no Reason to dispute, but  
 their Faculties may in themselves be capa-  
 ble of like Searches and Discoveries with  
 the politer Nations: But for want of Ad-  
 monitions to excite and rouse them, and  
 give them proper Hints for Exercise, we  
 find that, through a long Disuse and Neg-  
 lect, they have sunk into a dull Insensibi-  
 lity, and are sad Monuments of the Blind-  
 ness of human Understandings, and their  
 utter

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b Yet by the latest Accounts (See *Kolben's Present State of the Cape of Good Hope*, English Translation, Vol. 1. c. 3, 8, 9.) it appears, that even the *Hottentots* are not without traditional Religion, and some Use of Sacrifices.



utter, Inability for discovering Divine Truths, without the Help of Divine Illumination. SERM.  
I.

HOWEVER, that our Adversaries may have no Pretence to complain of the Management of this Controversy, we will be content to deal with them upon their own Terms, and suppose the Light of Reason so strong and powerful, as to be able to discover all by itself, which it now sees and approves with the Advantage of former Revelations, I mean, which they profess to see and approve, who yet disown the Authority of those Revelations. And even in this View it cannot be difficult to perceive, how the Rule of *natural Light* must needs labour under signal Defects, and particularly in these four Respects, *viz.*

1. As to the Instances and Measures of our Duty.
2. As to the Rise and Origine of Evil.
3. As to the Assurance of Pardon. And,
4. As to the Motives and Inducements to Obedience.

SERM.

I.

these Particulars, it is absurd to suppose that any Sense or Practice of *Religion* should be supported or maintained in the World. For the Life of Religion must consist as well in modelling the Temper of our Minds, as the external Behaviour of our Lives, upon a Principle of Trust and Confidence towards the Supream Being. But where will be the Ground of such Trust and Confidence, unless, besides a thorough Conviction of his Power and Supremacy, (so that there can be no opposite Being of Power sufficient to controll him,) we have moreover such Knowledge of his Will, as may direct us to the Method of Acceptance with him; and withal, such a Belief of his Regard to our Conduct, as may represent it to be our highest Interest to serve him faithfully? And if it appears, upon Enquiry, that we have all acted in some Respects inconsistently with Duty, there can be no reasonable Method to preserve us from sinking in Despair, which is the Height of Irreligion, without hearing of some Means of Reconciliation and Pardon, whereby we may be sure of appeasing the offended

offended Deity, and being restored to his SERM.  
Favour. Let us proceed therefore to make I.  
the Experiment, and observe how far *Nature*  
may be able to conduct us, and where  
it fails and wavers. And,

I. *First*, As to the Instances and Measures  
of our Duty ; can any one pretend, that  
ever any Philosopher, or any of the Mag-  
nifiers of moral Righteousness, did advance  
their Schemes of *Morality* to such a Height  
of Purity, as the Gospel of *Jesus* has done ?  
The Prohibitions of Revenge, and the Vir-  
tue of loving Enemies, how amiable soever  
they appear as recommended in the *Chris-  
tian* System, yet who will say the Obli-  
gation to them would have appeared with-  
out that Revelation, or will undertake to  
fix them solidly and undeniably, without  
being beholden to any higher Principle  
than that of *Nature* ? They might be ad-  
mired as something heroical, and above the  
Standard ; but would hardly be insisted on  
as Matter of strict Duty and necessary Obli-  
gation : Nay, the contrary Rules have  
been prescribed by the sagest Philosophers,


SERM. as consistent with the Laws of Nature, and  
 I. the standing Rules of Action. (c)

To honour the Divine Image in *all Men*, and endeavour to promote their Happiness, whether they be likely, or not, to requite our good Offices with equal Kindness, appears, indeed, extremely agreeable to Reason, when once it is prescribed: But will any one pretend that Reason alone would have been clear-sighted enough to have discerned the Obligation without farther Aid? or to have reproached those with Transgression, who fell short of it? We might go through the several Parts or Precepts of Morality, and see how the *Christian* Religion has advanced them to the greatest Perfection, and founded them on the most solid and substantial Principles; how it strengthens our Sense of those Relations we bear to God, or one another, and sets before us the Duties resulting from them with the brightest Evidence.

Now,

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(c) *Vid. Jenkin's Reasonableness of the Christian Religion.*  
*vol. 1. par. 3. c. 5.*

Now, if we could suppose it true of any SERM.  
1.  
Particular taken by itself, that it might   
have been discovered by meer natural Light,  
(which yet surely must have been attended  
with greater Doubt and Uncertainty) yet,  
when we view the whole System together,  
so compleat in all its Parts, that it is not  
chargeable with any Defect; and at the  
same Time so free from all Mixture of Ab-  
surdities, as not to admit any Thing into  
it that is vain or superfluous; there will  
be Reason to acknowledge, that the *Light*  
of *Nature* could not have taught even  
the Doctrines of *Nature* with that Clear-  
ness and Solidity, but is greatly beholden  
to the brighter Light of *Revelation*, for  
the Advancement and Perfection of its  
own Precepts.

For a farther Confirmation of this Mat-  
ter, let it briefly be considered, whether,  
in fact, the Knowledge of natural Duties  
has not gradually grown clearer and more  
evident, in Proportion as the Light of  
Revelation has shone out with a brighter  
and more refulgent Lustre. It is not to  
be supposed, that *Plato* or *Aristotle*, or

SERM. I. any of the ancient Philosophers, owed what they knew of Virtue entirely to the Searches of their own Faculties, without any Help from Tradition, or the Footsteps of previous Revelation. And yet, how did their Knowledge fall vastly short (*d*) of what we find in *Seneca* and *Epietetus*, and those later Moralists, who wrote after the spreading of the Gospel Light, (*e*) and borrowed a great Part of their Instructions from the Religion they refused to embrace. Their Discernment was cleared up in a Method that bore some Proportion to the Notices of Revelation; and therefore the *Etbicks* of the later Moralists exceeded their Predecessors, by Virtue of that Help which they received from the Brightness of the *Christian* Institution, so far superior to what the others might derive, either from the *Jewish* Books, or from the Fragments of Tradition. Now that which has given  
so

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(*d*) See *Jenkin ut supra*.

(*e*) Hence the Author of *Christianity as Old as the Creation*, (p. 404.) may learn, that in respect of the Knowledge of Morality, the World has been much mended since the Reign of Tiberius.

so much Light, even to them who disclaim SERM.  
 it, may well be presumed to do it more I.  
 abundantly to those who receive and sub-  
 mit to it with Reverence. And accord-  
 ingly it might be shewn in several Par-  
 ticulars, that the best of the *Heathen*  
*Moralists* have fallen greatly short of  
*Christian Morality*, and mixed their Pre-  
 cepts of Virtue with some absurd and  
 inconsistent Allowances. (f)

2. *Secondly*, The next Instance in which  
 I would note the Defect and Insufficiency of  
*Natural Light*, is with respect to the Rise  
 and Origine of Evil. This, indeed, is a  
 Point which, after all our Assistances, must  
 be allowed to have a great deal of Obscu-  
 rity and Intricacy in it. Nor is it needful  
 that we should be able to give a clear Ac-  
 count of every Difficulty; provided we  
 can say enough to secure the Honour of  
 God, and serve the Ends of Religion, we  
 may safely resolve all the rest into the Frail-  
 ty and Dimness of Human Understanding.  
 Let us see then, how the Light of Nature

C 3

will

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(f) See Dr. *Jenkin's* Reasonableness, &c. vol. 1. par: 3.  
 ch. 4.

SERM. will conduct us in this Labyrinth. That  
 I. there is much Evil in the World, not only natural, (which in some Degree does unavoidably follow (g) the Condition of a finite Being,) but also moral, which consists in the Breach and Violation of Duty, has ever been the Complaint of observing Men, and is confirmed by the Experience of all Ages. Or if there be some profane Persons, who have denied the Distinction between moral Good and Evil, they will be puzzled but the more to account for the Introduction of those natural Evils, consistently with the Wisdom and Perfection of the Creator, which are superadded as the Consequence or Punishment of what we reckon Immoralities. The Doctrine of *Transmigration of Souls* was invented in the *Heathen* World, to solve the Difficulties which arose from contemplating the Miseries of Human Life, that they might be represented as the Punishment of Transgressions in a former State, to save the Honour of Divine Justice, and vindicate the seeming Inequalities

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(g) See Archbishop *King*, of the Origine of Evil. c. 2, 3, 4. with the Notes of his Translator.





Inequalities of Providence. But besides that this Hypothesis was altogether arbitrary and precarious, it really did but shift the Difficulty, instead of solving it : For still the Question recurs, Whence had the Evils of that former State their Rise and Origine? How came the Works of the Supreme Being in any Respect to be otherwise than good? We find these two Methods of Solution arising from the Notions or Opinions of those who have followed the Reasonings of their own Minds : One is taken from the Doctrine of a *fatal Necessity* ; the other from a Supposition of *two* opposite *Principles* of Good and Evil. Both which were very anciently received and maintained, by many who pretended to a deeper Knowledge of Philosophy : But it is hard to say, which is most injurious to the Honour of God, and contrary to the essential Perfections of his Nature.

As to the first of them, the Doctrine of a *fatal Necessity*, that must either be supposed independent upon God, or else resulting from his Will and Appointment;

SERM. The former Supposition is an unworthy  
 1. Abridgment of his Power, and the latter of  
 his Goodness. Evil in the one Case is  
 supposed to have a Cause above his Power  
 or Controul: In the other Case he is  
 himself supposed to be it's Cause and Au-  
 thor. In both Cases the Foundations of  
 Religion, the Grounds of our Trust, and  
 Worship, and Obedience, are entirely sub-  
 verted. We could have no sufficient Rea-  
 sons for depending on the Help and Favour  
 of that Being, who is either subject to the  
 Determination of Superior *Fate*, or has  
 himself induced Men by a compulsive In-  
 fluence to offend against the stated Rules of  
 Duty.

NOR will the other Hypothesis, of *two*  
 opposite *Principles*, be found to answer the  
 Ends of Religion with any better Success;  
 since it not only leaves the Difficulty un-  
 touched which it pretends to solve, (there  
 being plainly the same Objections, against  
 making Creatures liable to be corrupted by  
 some other Principle, (b) which lie against  
 making



making them capable of corrupting themselves,) but withal it is wholly incompatible with the Immensity and boundless Extent of the Divine Perfections. For so much independent Power, as is ascribed to the Evil Being, must of Consequence be taken from the good one, which destroys the Notion of Infinity, and represents a Deity unable to do all the Good that he desires, or restrain the Evil that he hates. How then is this Difficulty cleared up by *Revelation*? Not by any nice and philosophical Deductions, but by a plain and rational Account of Fact, sufficient to preserve the Honour of God, and the Influences of Religion. We have a plain Account of the Temptation and Apostacy of Man; from which we learn that Sin was introduced by the Abuse of Liberty; that the Creature, which had Freedom of Will, in order to make it capable of Virtue, did voluntarily abuse it into an Occasion of Vice; that the first Author and Promoter of Sin was himself the Creature of God, and subject to his Government. So that there is neither any Room to charge God with being Author of

SERM. of Sin, nor yet to suppose a distinct and  
 I. independent Principle of Evil ; since Liberty of Will, which is itself a valuable Privilege, and without which there could properly be no Virtue, so that it must have been worse with Mankind to have wanted it, (i) has yet put it in the Creatures Power to be guilty of Vice. And if this does not entirely solve all the Difficulties in Speculation, yet it solves them enough for the Direction of our Practice, and to preserve a religious Fear and Reverence for God.

IF our modern Infidels should pretend to found the same Answer upon Principles of *Nature*, yet the Defects of ancient Philosophy are sufficient to convince us, they never could have done so without the Help of *Revelation* ; and even still, unless we do admit or presuppose the Authority and Truth of such *Revelation*, their Solution, at the best, must be but wavering and doubtful, and cannot be received without great  
 Uncertainty

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(i) See Archbishop King of the Origine of Evil. cap. 5. sect. 5. subject. 2, 6.

Uncertainty and Diffidence. For who shall assure us of the Reality of such Original Liberty, and the actual Abuse of it by a voluntary Disobedience, if we have no authentick History remaining of the Fact, nor its Memory preserved by the concurrent Doctrine and Tradition of succeeding Times? By looking into our selves we may perceive some Degree of Liberty, but not without a great deal of Bias and Inclination to Sin; so that the Difficulty can never be cleared up, without supposing Man to be created at first in a more perfect State: And the Assurance of this is to be had only from revealed Religion.

AND thus much for the two first Defects of natural Religion, with respect to the Measures of our Duty, and the Origine of Evil: The other two, which relate to the Assurance of Pardon, and the Motives to Obedience, remain to be stated in another Discourse.

*Now to God the Father, Son, and Holy Ghost, be all Honour, &c.*

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# SERMON II.

Preach'd

FEBRUARY 2. 17<sup>29</sup><sub>30.</sub>

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The Defects of Human Reason, and  
the Necessity of Revelation.

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The Second SERMON on this Text.


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Rom. vii. 24, 25.

*O wretched Man that I am, who shall deliver me from the Body of this Death? I thank God, through Jesus Christ our Lord.—*

SERM.  
II.

**I**N pointing out the Defects and Insufficiency of *natural Light*, for answering the Purposes and Ends of *Religion*, I had observed both as to the Instances and Measures of our Duty, and likewise

likewise as to the Rise and Origine of Evil, SERM. II.  
how uncertain our Notions must have been,   
at best, without the Help of *Revelation*, and  
in what Danger of running into such Error  
and Falshood, as would destroy that re-  
verential Regard to the Supream Being;  
that Sense of our Relation to him, and of  
the Duties resulting from such Relation,  
which are necessary to preserve any real  
Virtue or Religion in the World. With  
the same View I proceed now, in the

3. *Third Place*, to mention the Defects of  
the same *natural Light*, as to the As-  
surance of Pardon. I suppose a Man un-  
der this Head to have acquired some gene-  
ral, though not an adequate, Knowledge  
and Understanding of his Duty. And I  
suppose him withal to be sensible in fact of  
many and frequent Deviations from it, as  
well by the Omission of those Things which  
ought to have been done, as by the doing  
of such as should have been avoided. In  
Consequence of this Breach of the Divine  
Law, I suppose him to be sensible that he  
stands exposed to the Divine Vengeance:  
And a very important Enquiry it must be,  
to the Ease and Satisfaction of his own  
Breast,

SERM. Breast, whether there be any certain Method, and which is it, to obtain Pardon for his Sin, and get released from this State of Condemnation. He would be willing to believe, and without Doubt 'tis reasonable, that the Supream Being is kind and merciful, as well as just. But the Difficulty would be to find out such a Scheme, as might secure the Honour of all his Attributes, and preserve them in Consistency with one another, and then to be assured that that Scheme was right; that so he might be free from any Doubt or Perplexity in a Matter of such intimate Concern.

FORGIVENESS, without question, is a Matter of Favour, and as such cannot be securely relied on but in Virtue of some Promise. Repentance, indeed, would appear to be the most likely Method in our Power, for averting the Effects of his Displeasure, and conciliating his Favour and Kindness towards us. (a) But whether any Thing in our Power could be effectual, might at least

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(a) The Author of *Christianity as old as the Creation*, (p. 390, &c.) labours much to prove this certain from Principles of Reason. And though we cannot but confess it agreeable



least be doubted ; and if it were, yet still SERM.  
I.  
it would be difficult to state the Measures and Effects of such Repentance, especially in case of repeated and habitual Wickedness. And after all, our Deductions could at best be nothing more than probable Conjectures, and little qualified to satisfy a wounded Spirit.

SUCH Repentance, without Doubt, ought to include a forsaking of those Sins which we profess to detest. And if this could be done without any Charge of Defect, still it would be nothing more than matter of strict Duty : And how should that atone or satisfy for past Offences ? Much more, if this cannot be done to such Perfection, but is followed by many new and grievous Violations of Duty, the Sinner then seems to be left in a most hopeless Condition, under a Sense of Guilt, without Assurance of Pardon. The Practice of sacrificing  
Beasts

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able to Reason, when *revealed*, that Repentance should entitle us to the Benefit of the great Atonement, yet without such *Revelation*, we could not have received it with the same Assurance. Much less can it be argued, either from Reason or Scripture, that Repentance without Atonement should entitle us to Pardon.

SERM. II. Beasts was anciently observed, with a View to give some Relief in this Particular. And if this were done as the Result of *Tradition*, originally founded in Appointment, with a Promise of Acceptance, in virtue of a future perfect Sacrifice; it then bears witness to our Argument for the Deficiency of *natural* Principles, and the Need of *Revelation*. But if it be considered as it obtained generally in the Heathen World, where the *Light* of such *Tradition* was lost, and with that the Knowledge of the Divine Acceptance, there was then no Comfort to be drawn from the Nature of the Thing itself, which, (as a judicious Author has well expressed it,) *rather suggested to them the Death which they deserved, than the Deliverance which they wanted.* (b)


THE Life of *Religion* consists in the Hope and Expectation of the Divine Favour; and that Hope of Course must fail and languish, unless it be supported by Divine Promise. A Man must know nothing of himself, who sees not the Worthlessness of all

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(b) Dr. Combeare's Sermon of the Expediency of Revelation. p. 6.

all his Services, and how impossible it is that any of them should make real Reparation for his manifold Offences. And whether God will accept of any Thing that we can do, which is so plainly insufficient, or of any other Satisfaction to be made in our Stead, there is need of the Light of *Revelation* to assure us; there being no Conclusions from the Nature of the Thing whereon to ground with Certainty. If then it imports us greatly to be satisfied, in a Matter of such near and intimate Concern to us, and no such Satisfaction can be found in unassisted Reason, can we ask a clearer Instance of the Defect of *natural Light*, and its Inability to promote the Ends and Purposes of true *Religion*? And if upon farther Enquiry it should be found, that there is a *Revelation* which supplies this Defect, which assures us that God is ready to pardon and be reconciled, and has himself provided an effectual Method for this Purpose, in accepting of the Sacrifice of *Christ* as a full Ransom for Sin, upon Condition only of our own Repentance, with an humble Trust and Confidence in his Merits; ought we not greatly to rejoice

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SERM. II.  joyce in this stupendous Method of Salvation, and thankfully endeavour to qualify our selves for receiving the Privileges of it? shall we not be most inexcusable, if we still pretend to maintain the Sufficiency of *natural Light*, and despise the Means, which, as God has appointed them, can never fail us?

4. *Fourthly*, The last Instance which I proposed to lay before you of the Defect of *natural Light*, was to be taken from the Motives and Inducements to Obedience. In Proportion, as our Duty itself were more obscure and uncertain, the Reasons for observing it must of Course be less apparent. But neither would the Knowledge of Duty (though clear and intelligible) be sufficient to preserve a regular Obedience, except some Considerations of personal Convenience were added to enforce it. And this must arise either from the Prospect of some Benefits designed for its Reward, or from the escaping of such Penalties as are due to Transgression, or yet more powerfully from the Combination or Conjunction of both these together.


Now

Now since it is evident from plain Ex-SERM.  
perience, that the present Oeconomy of Pro-  
vidence does not with an even and con-  
stant Hand dispense forth such Rewards  
and Penalties; it remains, that either a  
future State must be supposed for the ad-  
justing of these present Inequalities, or else  
our Duty will be but feebly enforced, and  
want its most powerful Inducements. I  
admit it from hence to be a rational Con-  
clusion, that there will be such a future  
State of Rewards and Punishments. But  
had we no other Proof of that Conclusion,  
besides what arises from this sole Consider-  
ation, that the present State of Things  
requires it, in order to the full Vindication  
of the Divine Honour; I fear our Persua-  
sion would be doubtful and wavering at  
best, and little able to support a constant  
and uniform Behaviour. The Hurry and  
Impetus of sensual Appetites, which are  
so hardly restrained under the clearest Con-  
victions, would go nigh to give up the  
Honour of the Divine Attributes, rather  
than suffer a Controul from Principles that  
are no otherwise supported. It has been  
often observed by others, of the finest Mo-

SERM.

II.  


ralists among the Heathens, though they had much Light from Tradition and ancient Books to help their Disquisitions, yet when they come to speak of the Soul's Immortality, with what Diffidence they expressed their Belief of it, as a Point which they seem rather to have wished might be true, than pretended to affirm with any Certainty. And if the Men of Thought and Application were so much in the dark, how should they persuade the unstable and unthinking Multitude to a steady Belief of those Points whereof they doubted themselves? how should they be convinced of the Certainty of this Doctrine, whose Engagements in secular Affairs took off much of their Attention to nicer Speculations, or more vehemently addicted them to sensual Pursuits? Whilst then the Sanctions of the Law, which are the strongest Motives to Obedience, continued in such Darkeness and Obscurity, the Rules of Religion must lose much of their Weight; and in order to the clearing up of one for the Enforcement of the other, there must be Need of some higher Principle

ciple than *natural Light*, which is plainly <sup>SERM.</sup> insufficient. <sup>II.</sup>  


HAVING thus laid before you, in some obvious Instances, the Weakness and Imperfection of our own Faculties, their utter Inability to give us solid Satisfaction in Matters of Religion, or instruct us with a proper Knowledge of the Nature of God, and of the Measures of our Duty towards him, if left to their native unassisted Strength, without any Direction or Help from a superior Guide ; it will be easy after all this, in the

II. SECOND Place, to collect from hence the great Need Mankind stood in of *Revelation*, of some stated Scheme of *Religion* to be given by God, in order to beget an assured Hope and Expectation of his Favour.

IF the Strength of our own Minds be plainly insufficient, let us see what other Help can be devised or contrived, to direct or guide us in this wretched Obscurity? Will the Wisdom or Authority of other Men be a competent Succour to our own Frailty and Weakness? But the Matter has been shewn already to exceed the Reach of human Fa-

SERM.  
II.


culties: And, therefore, whatever Difference may be allowed to Persons of superior Abilities, as to those Cases which fall within the proper Reach and Compass of their Observation; yet in this Case their Researches being fallible and uncertain as our own, the Assertions, in which they should pretend to acquiesce, could be no real Security against Mistake, nor give us any solid Satisfaction. A Man who studies Mathematicks, may deserve Credit in what he advances concerning Numbers and Proportions, even from those who are not capable of examining the Truth of his Assertions: But if he should pretend to tell us what is doing at this Instant in *Muscovy* or *China*, or any other distant Place, we should not think ourselves obliged to believe him at his own Word, without Proof of some superior Knowledge communicated to him, beyond what the Creator has seen fit to bestow on other Men. It is so in Matters of Religion: There are some Points in which human Reason either cannot see at all, or not without great Doubt and Uncertainty; and in relation to them, whatever any other Man shall



shall maintain upon the Force of his own Reason, will still continue to be doubtful and uncertain, unless we can suppose that his Conclusions should be clearer and better founded, than the Principles themselves from which he concludes. Or if some few should be supposed to have argued rightly from the Reasons and Relations of Things, yet their Authority could be pressed no farther than the Reasonableness of their Assertions appeared; and consequently the Bulk of Mankind, whose Faculties were too gross to perceive, or their Attention too backward to go through such Disquisitions, would still be at a Loss where to fix their Foot, or find a certain Rule of Faith and Action.

SHALL we then in the next Place have recourse to Tradition, and judge it safer to depend on the Wisdom and Experience of former Times? But then, when we have traced such Tradition to its Source and Origine, the Question plainly recurs, Whether the Persons from whom it was originally derived, did collect the Matter, as the Result of their own Reason, by the mere Strength of *natural* Abilities? or

SERM. whether they received it by the supernatural Assistance of Divine *Revelation*, to enforce the Credit of their Testimony, and add Weight and Evidence to their Authority? If the first should be the Case, there is no Ground to suppose that the Faculties of Men in former Times were so much clearer than those of the present Generation, as to qualify them for those Disquisitions in Matters of Religion, which have been shewn to be above the Reach of human Penetration. And if it be answered, on the other Hand, That they had the supernatural Assistance of Divine Illumination, we have then the very Thing admitted which is the Point in question; we have the Gift of *Prophecy* allowed, to assist the Weakness of human Knowledge, and instruct us in those sacred and important Truths, to the Understanding and Discovery whereof no Endeavours or Enquiry of our own could have otherwise availed us. So that there seems to be no *Medium* between resting on the incompetent Authority of *human Reason*, and admitting the Need there is of *Divine Revelation*, to prevent a State of endless Scepticism,

ticism, which, by doubting of every Thing, SERM.  
must utterly destroy the Influences of Re- II.  
ligion, and cast us into the wildest Confusion. 

IN answer to all this it will probably be urged, that the *Revelation* which we boast of so much, as the only Expedient to preserve a Sense of Religion, and govern our Behaviour, has appeared by Experience, which is the surest Argument, to be as insufficient for these Purposes as a State of Nature (c) itself. For, where have the Duties of *Morality*, which *revealed Religion* should assert and establish, been more grossly and habitually violated than by the Professors of *Christianity*? Can it be pretended, that the World is made better by the Conversion of so many Nations to the Christian Faith? Is it not apparent beyond all Contradiction, that Murder and Oppression, and all sorts of Lewdness, are practised among *Christians* with as much Frequency, and as little Regret, as they can ever be pretended to have been in any civilized Nations of the *Heathen* World? And even among those that  
have

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(c) See Christianity as old as the Creation. p. 404, &c.

SERM. have affected a Shew of greater Sanctity,  
 II. has it not often been discover'd, that secret  
 Opportunities have been greedily embraced to perpetrate the greatest Villanies, whilst the outward Appearance of Piety has only serv'd for a Pretence to screen their Reputation, and guard them against any Suspicion, that so they might be enabled to execute their Designs with more Security?

BUT this Objection can be of no Weight against the Main of our Argument, because it plainly mistakes the Name or external Profession, for *Christianity* or *Religion* it self. We insist, that the *Christian Religion* does, in its own Nature, evidently tend to preserve the Faculties of the Mind in a proper Order and Regiment, to improve our Understanding with clearer and juster Notions of Things, to regulate the Affections, and bring them in Subjection to Reason. We are able to shew this under the several Heads of *moral Duty*; and we defy our Adversaries, with all their Sophistry and Malice, to disprove it. But then we acknowledge, that in order to attain these Effects, that *Religion* must be inwardly receiv'd, as well as outwardly profess'd

fess'd. It presses none into its Service, but leaves them to their own Choice, whether or no they will accept of its Proposals. We trust we have illustrious Examples of its Power and Efficacy, too many to be number'd, too clear to be eluded, and too well known to admit of any Dispute: And if there are sad Examples, on the other Hand, of many among those who call themselves *Christians*, and yet *run into the same Excess of Riot with the Gentiles, that know not God*; it is indeed a Matter much to be lamented, that the Corruption of human Nature should be so strong and prevalent; but it argues only, that they have not receiv'd that *Religion*, as they ought, into their Hearts, as the proper Principle to controul and govern their Affections. When Men are not in earnest in those Professions which they make of *Religion*, there can be little Wonder, if its Influence upon their Manners should be weak and insignificant. And what Exception can it be to the Truth of such *Religion*, if it does not force Men to be sincere and active in its Interest?

AND yet whatever Exceptions may be made to the Behaviour of particular Per-

SERM. fons, we are bold to say, that the Precepts  
 II. of *Morality*, as profess'd and inculcated  
 among the Body of *Christians*, are much  
 superior to those of Heathen *Moralists* (d),  
 who admitted of some Practices too shocking  
 to be thought of without Horror under  
 Gospel Light. And after all, as for  
 those Gentlemen who are so earnest in per-  
 suading us to give up *Christianity*, what  
 have they to offer in its Room? what better  
 Expedient for the Security of *Moral Vir-  
 tue*? If we judge by the Experience we  
 have in such as appear fondest of their  
 Notions, that gives but little Encourage-  
 ment to look for the Improvement of *Vir-  
 tue* by the Propagation of their Sentiments.  
 Such Zeal against *Christianity*, if it pro-  
 ceeds not (as without doubt it often does)  
 from sensual Motives, and the grosser kind  
 of Immoralities, can hardly be acquitted  
 from the Charge of Pride and Vain-glory,  
 and a criminal Ambition to make themselves  
 considerable, by the Ostentation of their  
 Parts and Abilities. For if *Nature* itself  
 is plainly insufficient to answer the Purposes  
 and

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(d) See *Jenkins's Reasonableness of the Christian Religion*,  
 vol. I. par. 3. c. 4.

and Ends of *Religion*, and that divine *Re-* SERM.  
*velation*, which alone appears equal to II.  
those Purposes, does nevertheless meet with  
Disesteem and Opposition; from whence  
should this proceed but from the Contrariety  
of Mens Minds, and their utter Aversion,  
in some respect or other, from the Impres-  
sions of real Piety? But this will more fully  
appear under the

III. THIRD Head of Discourse, where I  
proposed to assert the Reasonableness of re-  
ceiving that System of *Religion* which is re-  
vealed in Scripture, as being every Way  
qualified to give us the most sure and solid  
Satisfaction.

I consider here the Doctrine of the Scrip-  
tures as one entire System of *Religion*,  
from Beginning to End; so that however  
the different Dispensations may be some-  
times set in Contradistinction to each other,  
as differing in the Method of Oeconomy and  
outward Regiment, yet the Whole may be  
consider'd together in Agreement, as to the  
one grand Point in View, and that is, the  
Salvation of Mankind by Christ.

I NEED

SERM.

II.

of our Religion; as no way contradictory to *Natural Light*, neither requiring the Belief of what appears to be false, nor enjoining the Violation of any moral Duty. It will lie upon our Adversaries to object some Instance of this kind: And when they have stated their Objection, it will be Time enough to look into the Weight and Importance of it. In the mean Time, it may suffice to refer to those who have already stated the Principles of *Reveal'd Religion*; and shewn how they improve the Doctrines and Principles of Reason, and advance them to the greatest Perfection. So that if *natural Light* be plainly an imperfect Guide, and the *Revelation* we alledge appears duly qualify'd to supply its Defects, it will then be difficult for its Adversaries to maintain the Grounds of their rejecting it, unless they could point us out some other Director which might render it unnecessary. But since nothing of this kind is produced, we shall not hastily give ear to those who would rob us of our greatest Comfort, without substituting any other in its Room.

THERE



THERE is one Particular, indeed, in which the Patrons of Infidelity have of late endeavour'd to convict our Religion of Falshood and Error, and thereby to overthrow the Foundation of our Faith. They very rightly observe, that Christ and his Apostles do undertake to establish themselves upon the old Foundation, and maintain Christ to be that Saviour who had been anciently foretold, and promis'd to the Faithful in all former Ages (*e*). But then they insinuate, that this Point is more than can ever be made good, because it is impossible to shew that there is any such Meaning in the ancient Scriptures, any real Ground or Foundation for such Expectances. They suggest, that the Belief of a *Messiah* was a novel Conceit among the *Jews* (*f*), invented not long before the Age of *Jesus*, altogether unsupported by any plain or literal Predictions, and destitute of any other Countenance, besides what it receives from Men of later Times, who have indulged their Fancy to find out mystical and figurative Interpretations,

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(*e*) Grounds and Reasons of the Christian Religion, par. 1. c. 2.

(*f*) Scheme of Literal Prophecy, c. 1, 3.

SERM.

II.



tations, widely distant from the original Design of the Scripture, and never thought of till heated with this new Prejudice; the Expositors were industrious in wresting every Thing to look towards it. They go on to observe, that this Belief of a *Messiah*; ill supported as it is, was a quite different Thing from the *Christian* Doctrine; it was the Expectation of a temporal Deliverer, to rescue the Sons of *Abraham* from Bondage and Oppression, and establish a flourishing Empire and Dominion over them.

As to this latter Observation, it will need but little Pains to give it Satisfaction, since, if our Doctrine can be shewn to be contain'd in the Scriptures themselves, it can but little concern us how the *Jews*, through Partiality and national Prejudice, had misrepresented it, confining spiritual Promises to earthly Enjoyments, and limiting the Blessing of universal Redemption to the Deliverances of their own People. It will be easy in this Case to distinguish what we may call the radical or fundamental Matter of their Hope, from the vain Superstructure of their own Fancies. Their Notion of a *Messiah* may confirm our Interpretation of  
the

the Scripture Prophecies, and serve for a SERM.  
II.  
substantial Argument on the Side of *Christianity*; and yet the carnal Conceits which they had mixed with it, may be reasonably referr'd to the Grossness of their Apprehension; and their Disrelish of all but sensual Satisfactions.

Mean while it seems extraordinary, that our Adversaries should censure this Doctrine of the ancient *Jews*, as destitute of all Support but what is mystical and figurative; and yet at the same time ascribe to them those Expectations of a temporal Kingdom, which were manifestly founded on the literal Interpretation, and adhering rather to the Sound, than to the Sense of the Prophetical Descriptions. They should either be acquitted from the Charge of *Allegory* in this Instance, or else their Opinion should be reckon'd nearer to the *Christian*, concerning the spiritual Reign and Offices of the *Messiah*.

With respect to that other Part of the Objection, in which the *Christians* are principally meant to be attack'd, our Adversaries are certainly unreasonable in requiring us to shew, merely from the *Use of Language*, and the *Rules of Grammar and Criticism*, that

SERM. the *Christian* Sense of the Prophecies must  
 II. needs be the true one, and ought to be received upon the Score of its native and intrinsic Evidence. For though this might be shewn with the utmost Probability of divers of them, yet it is more than our Adversaries have Right to claim or demand of us; it being enough if we are able, by any Medium whatever, to evince, that the Exposition, which we give, contains the true and genuine Import of the Prophecy. Now, besides the common Usage of Speech and express Import of Words, there is another Way of arguing from *Authority*; and, in Proportion as that *Authority* is competent and unexceptionable, the Argument from it, for settling the Meaning of such Passages as might otherwise be doubtful, will be clear and conclusive. Suppose then we should not, by a bare Consideration of the Text of the Old Testament, be able to defend the Christian Interpretation, so as to set it above the Reach of Contradiction; yet, if they who did anciently interpret it in such Manner, have given the most evident Proofs that God was with them, and has, by unquestionable Miracles, set his

Seal

Seal to it, this Proof of a divine Atte-  
station will abundantly establish the Sense  
in question, and evince it to be the real  
and genuine Meaning of the Scripture.

SERM.  
II.  
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SUCH therefore is the Evidence which  
Christ and his Apostles have given of the  
Truth of their Doctrine, and consequently  
of its having been contain'd and foretold in  
the Writings of the Old Testament. This  
Evidence has been often stated and defended  
by very able Hands: And to overthrow  
such Evidence as this, no Argument can  
be sufficient, but a direct and certain De-  
monstration of the Impossibility of such  
Meaning, that it contains a Repugnancy to  
some Truth, of which we are as well  
assured, as we can ever be of such Evidence  
itself. For if nothing appears but that the  
Meaning may possibly be true, and we  
have withal such ample Attestation that it  
is, this must be admitted a full and a con-  
vincing Evidence, and such as ought to be  
receiv'd without Doubt or Hesitation. And  
if, besides this, there should be a Concur-  
rence of other Circumstances, to give Light  
and Countenance to such Interpretation, it  
must then be most unreasonable to reject it

SERM. for this sole Consideration, because, perhaps;  
 II. a bare Inspection of the Passage might  
 suggest another Meaning, or would not  
 necessarily have required this; for that  
 would be to rest the Matter on one Method  
 of Inquiry, and that extremely precarious,  
 and liable to great Uncertainty.

It shall then be my Endeavour to propose the *Christian* Scheme, or the Doctrine of one certain Person of human Race to be the Saviour of Mankind from Sin and Punishment, as it appears in the Books of the Old Testament, as the Substance of it was originally delivered to our first Parents in *Paradise*, and the more explicit Knowledge of it was gradually unfolded through the succeeding Periods of Time, as the Exigences of the Church or State of Things seem'd either to require, or to minister Occasion. And if, after such Survey, it shall appear that the *Christian* Doctrine offers no Violence to the ancient Scriptures, when it ascribes such View and Meaning to them, but explains them in a Sense which is not only possible, but withal is highly reasonable, and every Way worthy of God; then in Proportion as the other  
 Evidences

Evidences for *Christianity* are clear and certain, this also of *Prophecy* will be established by them, and confirm the Authority of that Religion by which itself is authorized. The setting of this Matter in a proper Light, I intend for the Subject of some ensuing Discourses.

SERM.  
II.  


*Now to God the Father, Son, and Holy Ghost, be all Honour, &c.*

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# SERMON III.

Preach'd

MARCH 2. 17<sup>29</sup><sub>30</sub>.

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The Knowledge of the Gospel, in  
the first Ages of the World.

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The First SERMON on this Text.

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Heb. i. 1, 2.

*God, who at sundry Times, and in divers  
Manners, spake in Time past unto the  
Fathers by the Prophets, hath in these  
last Days spoken unto us by his Son.*

SERM.  
III.

**I** HAD propos'd to lay before you a  
Plan of the *Christian Scheme*, as it  
was originally delivered to our first  
Parents in Paradise, and gradually unfolded  
through the succeeding Periods of Time,  
till at last it was display'd with the clearest  
and




and most radiant Lustre upon Christ's Ma-  
nifestation in the Flesh, to bring *Life and*  
*Immortality to Light.* In entering on which  
Subject, we cannot have a fairer Handle  
than what is suggested by these Words of  
the Epistle to the *Hebrews*; where the  
ancient Oeconomics of Providence, with re-  
gard to Religion, are intimated to have va-  
ried or differed from each other, as well in  
respect of the Method of dispensing them,  
as of the Periods of Time in which they  
were dispensed; but yet all to have kept the  
same grand End in View, which was at last  
more fully declared and manifested by the  
Son of God.

THE *Manners* in which God *spoke in*  
*Time past unto the Fathers by the Pro-*  
*phets*, are said to have been *divers*, which  
may, perhaps, have Reference to those dif-  
ferent Methods in which God was pleased  
of old to communicate or impart his *Reve-*  
*lations*, whether by Dreams and Visions, or  
familiar Converse, or by secret Inspiration;  
but will, no doubt, be very justly ex-  
tended to take in the different Import of  
those *Revelations* themselves, whether de-  
livered in naked and express Terms, or

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conveyed

SERM. conveyed under the Cover of symbolical,  
 III. figurative, or typical Representations. The  
 Authority of both no doubt is equal, so far as their Meaning appears, or is intelligible; for if both were alike imparted by divine *Revelation*, and appear to have been intended in our Sense of them, whether literal, or not, then they must both have the same, *i. e.* the divine Authority to establish and support them, and will be alike capable of inferring those Conclusions that are argued from them. So that in stating of this Matter, I shall chuse to join together the literal and the typical Predictions, as aptly corresponding with each other, and alike tending to display the Harmony and Consistency of the Gospel Scheme, as taught from the Beginning, and always design'd by the divine Wisdom for the only Method of Salvation.

It is evident to those who are conversant in ancient Writings, that it has been the Practice of other Nations, as well as of the *Jews*, to deliver their Instructions under the Cover of Emblems and figurative Characters. And if the Meaning of such Characters be not always so demonstrable as to

cut

cut off all Ground of Cavil and Exception, yet there are usually such Circumstances as may suffice to point out the general Design, and set it beyond all reasonable Doubt to every fair and dispassionate Inquirer. Thus for the Purpose in the Old Testament, if it appears suitable to the Genius of the *Jewish* Writings to have future Things shadowed out by Types and emblematical Prefigurations; if, in assigning the Interpretation of such Types, we propose no other than a rational and consistent Scheme of Religion, such as contradicts no Part of the divine Oeconomy, but is plainly answerable to the ancient Hopes of faithful Men, fulfilled by a correspondent Accomplishment in the Event of Things, and confirmed by other Passages that are delivered in more naked and express Terms; there is then no internal Evidence to be produced against this Argument from ancient Types, but a great deal of Reason to acknowledge its Conclusiveness, when once their Meaning is thus fixed and ascertained by the Coincidence of other Matters. And though we have no need, on one hand, to rest the whole Merits of the Cause

SERM. Cause on this kind of Reasoning, yet neither have we any, on the other hand, to give it up as inconclusive.

III.

It is, therefore, a very wild and fallacious Attempt of a late Writer, (a) to fet the Evidence of the Gospel merely upon this Foot; and, because its first Preachers have sometimes argued from typical and allegorical Predictions, to conclude from thence that our Religion has no other Evidence but what is *allegorical*, and is utterly destitute of all direct and *literal* Support. That Scheme was manifestly calculated to subvert and overthrow what it would seem to establish; that when we are first persuaded to look for nothing else but *Allegory*, it might next be shewn that that *Allegory* (b) itself is without all real Foundation, and could never be designed in the original View and Import of the Prophecy. But I trust it may be shewn that both Parts of the Scheme have failed: On one hand, that we have other Evidence which is direct and *literal*, and delivered in Terms too full and express to be eluded; on the other

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(a) Grounds and Reasons, *par.* 1. *ch.* 8, &c.

(b) Scheme of Literal Prophecy, *ch.* 1, 3.


other hand, that even that which is drawn from *Allegory* may, by a serious Attention to the Genius and Drift of Scripture, arise to a rational Degree of Evidence, and has moreover been confirmed by a divine Attestation accompanying the first Preachers of the Gospel, and giving Sanction to their Doctrine by innumerable Miracles.

SERM.  
III.

OUR Adversaries, indeed, have endeavoured to throw out the Evidence of *Miracles* (c) in this Case, as altogether impertinent; and alledge, that if the ancient *Prophecies* had really no such Meaning in them as the New Testament ascribes to them, no subsequent *Miracles* can ever prove they had. And this Allegation is indeed true; but foreign to the Purpose: Since the Question plainly is not, Whether *Miracles* may prove that Exposition to be true, which was originally false, (a Position which no one ever asserted; so that all the Pains which has been taken to disprove it, has been no other than disputing without an Adversary;) but, Whether that Exposition, whose Truth had otherwise been less apparent,

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(c) Grounds and Reasons, par. 1. ch. 7.

SERM. III.  apparent, may not be cleared up, supported, and enforced by the Evidence of Miracles. In this View it is an Argument of great Importance, and level to the meanest Capacities ; It throws Light upon those Truths which were originally more obscure ; and sets that which might otherwise be disputable, above the reach of Contradiction. So that taking the whole Proof together, we have the strongest Reasons for embracing *Christianity*, and such as must render Infidelity without Excuse.

AND as the ancient Predictions and Notifications of the *Messiah* were dispensed in *divers Manners*, so also are they said to have been deliver'd at *sundry Times*, or (as the Word *πολυμερῶς* may rather signify) in many distinct Parts or Portions : Which refers to the gradual opening of the divine Oeconomy through the successive Periods of Time, explaining more and more the Doctrine of Redemption, as that *Fulness of Time* advanced nearer on, in which God had determined to reveal his Gospel in the clearest Terms, and *speak unto us by his Son*. This imports, that the Whole of our Religion was not immediately discover'd, and

and at one View, but in such Measure and Proportion, as was fit to keep up in fallen Men an Hope of the divine Mercy, a lively Assurance of Pardon and Reconciliation. SERM.  
III.

NOR was it necessary that the Persons to whom these Oracles were deliver'd, should be able to perceive the whole Compass and Import of every Prediction which was given to them. If they saw enough to preserve a Sense of Religion alive and vigorous, it might be left to those of future Times, under stronger Light and Advantages, to discern the further Import of the same Prophecies, when either explain'd over again by new ones, or accomplished in the Event of Things. It is therefore allowed, that the holy Men of former Times did not perceive the whole Beauty of that divine Oeconomy which has been revealed in the *Fulness of Times*: It is allowed, that they were sensible of some latent Mystery contained in their own Oracles, beyond what they were able to explain; which serv'd as a continual Spur to excite their Zeal and Application, and made them long and labour for a further Discovery. It is for this Reason, that the Gospel, as now preach'd throughout the

SERM. the World, is term'd the *Mystery* that had  
 III. *been hid from Ages, and from Genera-*  
 tions (d). It was said by Christ to his Disciples, that *many Prophets, and Kings, and righteous Men, had desired to see these Things which they saw, and had not seen them* (e). And it is remark'd by St. Peter, of the ancient *Prophets, who prophesied of the Grace of the Gospel, that they did enquire and search diligently into the Nature and Purport of that Salvation* (f), *searching what, or what Manner of Time the Spirit of Christ, which was in them, did signify, when it testified before hand the Sufferings of Christ, and the Glory that should follow.* But after all their Searches, they only learned, that a less Measure of Knowledge ought to satisfy them; for *it was revealed unto them, that not unto themselves, but unto us, they did minister the Things which are now reported unto you, by them that have preached the Gospel unto you, with the more abundant Illumination of the Holy Ghost sent down from Heaven,*  
 declaring

(d) Col. i. 26.

(e) Mat. xiii. 17. Luke x. 24.

(f) 1 Pet. i. 10, &amp;c.



declaring such stupendous and unfathom-  
able Myſteries as the very *Angels deſire to*  
*look into*, but cannot penetrate. Now,  
where is the Abſurdity or Inconſiſtency of  
ſuch a Suppoſition, that the ancient *Oracles*,  
tho' ſo far underſtood as to ſerve the Pur-  
poſes of Religion through the ſeveral Pe-  
riods or Intervals of Time, yet were not  
underſtood in all that Latitude and Compaſs  
which God has been pleaſed, by ſucceeding  
*Revelations*, to lay open and diſcloſe, not-  
withſtanding they had all the ſame End in  
View from the Beginning, and were con-  
ducted with ſuch Harmony and Correſpon-  
dence, as mutually to give Light and Con-  
firmation to each other?

LET us then trace the Communications  
of Goſpel Light from the earlieſt Ages,  
that we may ſee by what Degrees the Do-  
ctrine of Salvation was made known unto  
Men; how far they underſtood the No-  
tices which were deliver'd to them, and  
how much of the Doctrine contained in  
their own *Oracles* was left to be clear'd up  
by future *Revelations*, at the ſame Time  
making a Diſcovery of new Circumſtances  
relating

SERM. relating to this great Event, and giving  
 III. further Illustration to the old ones.

Now, there are two principal Divisions of Time before the Coming of Christ, in which the State of Prophecy was very different, namely, before and after the Vocation of *Abraham*. In the first, Mankind were consider'd indiscriminately, and without Regard to any distinct Family or Nation; for though the Line of the *Messiah* was several Times restrain'd, yet it was without any distinct Discipline to prepare one Nation above another to receive him. In the latter, *the Promises were made* to the Posterity of *Abraham*, as a distinct Body or People, tho' not without very clear and express Intimations, that the Benefit of them should reach to other Nations, and not vacate the original Covenant made with human Race. It shall therefore be our Business to consider these Periods distinctly, and, under the latter, more especially to observe with what *Gradation* of Prophecy this great Oeconomy was open'd, and the *Messiah*, under various Marks and Characters, described, either as the *Son of Abraham* or *Son of David*.

IN the former of these Periods, which SERM.  
III.  
continues for the Space of two thousand Years, and more, we have but little Remains of God's Dealing and Correspondence with Mankind; and in what we have, the Notices of this great Event are very general and concise, but such as suit well with the gradual Revelation of so great a Mystery, and are no way inconsistent with the more particular Discoveries of After-times. The original Declaration of God's Will and Purpose, in this Respect, was made immediately upon the Fall, when, as soon as our first Parents had been injured by the *Serpent's* Subtilty, God denounced his Judgments upon all the Parties concerned in the Offence; but, in the *Midst of Judgment*, was pleased to *remember Mercy* towards fallen Man, and increase his Vengeance on the *Serpent's* Head by the Method used for Man's Recovery. As the Sentence on the Man and the Woman was plainly calculated, by the ordinary Incidents of Life, to put them in Mind of their Apostacy, whilst the one was doom'd to eat Bread in the Sweat of his Face (g),  
F and

SERM.

III.

and the other, *to bring forth Children with Pain and Sorrow (h)*; so was the *Serpent* doom'd to such a State and Condition, to such abject Crawling on the Earth, such irreconcilable *Enmity* and Antipathy towards Men, as might serve for a constant Memorial of that sad Catastrophe. *Because thou hast done this* (says God) *thou art cursed above all Cattle, and above every Beast of the Field: Upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life (i).* And I will put *Enmity between thee and the Woman, and between thy Seed and her Seed: It* (or rather he) *shall bruise thy Head, and thou shalt bruise his Heel (k).*

BUT tho' this literal Acceptation has its Use (l), yet the Occasion must appear too great and solemn, not to suggest some higher View than this; and therefore it has been usual in the Church to understand this Sentence, which was pass'd upon a brute Creature, in Right of God's Dominion over the Works of his Hands, and, as such, could  
not

(h) Gen. iii. 16. (i) Ver. 14. (k) Ver. 15.

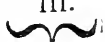
(l) Vid. Bochart. de Serpente Tentatore, inter opera, Vol. I. p. 833. &c. Item Frischmuth. Paschius, & De Hase in Vol. I. Thesaur. Theolog. Philolog. p. 55, &c.

not properly be penal, to have a further SERM.  
III.  
and symbolical Design, relating to Events of much higher Importance and Concern. It is acknowledged, that the *Christian* Exposition contains more than can be necessarily argued from the Words themselves, and requires some further Light to establish and support it. Mean while there is plainly nothing in the *Christian* Exposition inconsistent with the Terms in which that *Prophecy* is deliver'd, or with any Principle of *Natural Light*, or with any other *Revelation*. So that if it should appear to be supported by Authority or other proper Evidence, it ought then to be admitted as the true Exposition, there being nothing to be pleaded in Bar to such an Evidence.

THAT there should spring up one in After-times, of the Posterity of that Woman who had been seduced, one who, as the Head and Captain of a chosen Generation, should engage in a State of Warfare with the Devil and his Followers, and sustaining a slight Damage in the *suffering of Death*, should thereby *destroy him that had the Power of Death*, and repair the Injuries which he had done to human Race: This is

SERM. the Purport of the *Christian* Exposition,  
 III. which plainly contains in it nothing repug-  
 nant to the Tenor of the Words, and is most  
 of all consistent with the succeeding Oracles,  
 which threw in greater Light, and open'd  
 the Way more directly for the *Christian*  
 Dispensation. So that, upon taking a View  
 of the whole Scheme together, there will  
 appear no reasonable Objection to be made  
 to this Interpretation, no other to be offer'd  
 with any Shew of Probability.

How much of this Mystery was understood by our first Parents, or how far they were let into the Sense of this profound Oracle, we cannot certainly perceive, nor is it necessary that we should. But as the strictly literal Sense is manifestly too low, and not enough considerable to be mistaken for the whole Intention and Design of it, so the frequent Intercourse which God was pleased to hold with Men, and the Prophets which were raised up from Time to Time, and sent among them, might supply fuller Explications of what seem'd to be obscure, and give them a farther Insight into the End and Purport of the divine Counsels, than we are able to perceive at  
 this

this Distance of Time, and with such short SERM.  
III.  
Notices as have been transmitted to us of   
those Matters. It might be necessary to  
have the Point clear'd up to them by fre-  
quent and fuller Explications, lest the  
great Design of Religion should be lost or  
overlook'd in such Obscurity. But it was  
not necessary that those Explications should  
be transmitted to us, because we have other  
Means abundantly sufficient for discovering  
the genuine Sense and Import of the Pro-  
phesy, and seeing, through a long Series of  
Predictions and Events, with the Advan-  
tage of greater Clearness and Perspicuity.  
As then it is not on one hand to be insisted,  
that our first Parents understood this Pro-  
phesy in all that Extent and Latitude in  
which it appears to us, by means of sub-  
sequent Revelations, which have farther  
opened the Meaning and Design of it; so  
neither is it, on the other hand, to be de-  
nied, but they might be favour'd with such  
Explications as took off a great deal of its  
Obscurity, and gave them a clearer View  
of this important Doctrine than the Words  
unexplained, or taken by themselves, could  
do.

SERM.  
III.

THIS is a Presumption not unreasonable, if we consider, that the naked Letter would furnish out too low a Sense for so important an Occasion, and that withal the short Hints that remain with us of the religious Sentiments and Expectations of the earliest Ages, do plainly countenance and agree with that Interpretation of this ancient Prophecy, which is now received in the *Christian* Church, and contains a brief Recital or Summary of Gospel Truth. We will therefore enquire in what Sense the Words might be naturally taken by our first Parents; and then see whether the religious Notions which are found in the earliest Antiquity, be not most consistent and agreeable to such a Sense.

IT is not to be imagined, that they should take the Serpent which beguiled them, and in whose Malediction is contained this Promise of a Blessing to Mankind, to be no other than that brute Creature which they saw with their Eyes, incapable of sinning, and therefore no fit Subject of Punishment. They would much more reasonably suppose him to be actuated, or his Form usurped by some invisible Power or evil Spirit, who



who would therefore be justly chargeable with the Crime of their Seduction, and liable to the divine Vengeance upon that account. Though this, for Want of Experience, might not appear to them at the Beginning of the Temptation, when the Delusiveness of his Suggestions enticed them to a criminal Compliance; yet, when they afterwards reflected on the whole Transaction, it could hardly fail occurring to their Observation. Consequently the Threatnings which are here denounced against the Serpent, though they have a literal Completion in the Condition and Properties of that Reptile, must yet be understood emblematically to denote something of a higher Concern, which bore, indeed, a fit Analogy and Proportion of Resemblance, but was better accommodated to the Nature of a spiritual and Intelligent Being. *Because thou hast done this (says God) thou art cursed above all Cattle, and above every Beast of the Field (m).* This is the first Comfort to fallen Man, to see his Enemy, who thought to bring him in Subjection, and affected a Pre-eminence

SERM.  
III.  
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
SERM.

III.

above all the Works of God, declared himself to be lower than the least of the Creation, and subject to extreme Malediction. Then follow some Particulars of his Curse, which contain (as was said) a plain Allusion to the State and Condition of the brutal Serpent, but must withal be resolved into an ænigmatical Representation of the Judgment executed on the real Tempter to this Apostacy. *Upon thy Belly shalt thou go: i. e.* In like Manner as the Serpent, whose Form thou hast abused, is a low and groveling Animal, that crawls upon the Earth (*n*), so art thou destined to these earthly Regions, and shalt no more be able to raise thy Head to those celestial Glories from which thou art

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(*n*) The Opinion of some (*Pfeiffer. Opera, Vol. I. p. 14.*) that the Serpent, before this, had Feet, and walk'd, is, I think, without sufficient Foundation. But the Opinion of *De Hase (de Serpente seductore, in Vol. I. of Thesaur. Theol. Philol.)* That before this he carried his Head and Breast erect, and moved only by winding the lower Part of his Body, may seem to be countenanced by the Septuagint Reading of this Passage, *Ἐπὶ τῷ στήθει αὐτοῦ καὶ τῇ κοιλίᾳ πορεύσῃ. Upon thy Breast and Belly shalt thou go;* intimating, that before this he went on his *Belly* only, not on his *Breast*. And hence the vulgar *Latin, Super pectore*. It is thought by others, that the Tempter assumed the Form of a *fiery-flying Serpent*, a Creature of great Brightness and Splendor, and elsewhere call'd a *Seraph*, which is the Name of one of the highest Orders of Angels; probably because they had anciently appeared in that Form. See *Dr. Jenkins's Reasonableness of the Christian Religion, Vol. II. p. 246.*

art cast down. *And Dust shalt thou eat* SERM.  
III.  
*all the Days of thy Life: i. e.* In like   
Manner, as the Serpent, by reason of his  
abject Posture and crawling on the Earth,  
can eat his Food no otherwise than fouled  
and mixed with Dirt, and sometimes, in  
want of other Food, is forced, in desert  
Places, to feed on Sand or Dust alone(o);  
so shalt thou be able to devour and destroy  
only those among the Sons of Men, who  
shall be first defiled with thy Impurities,  
those Sons of Earth, and not of God, who  
shall addict themselves to sensual and earth-  
ly Satisfaction; whereas all the rest shall  
be rescued from thy Tyranny, as to their  
better Part, so that thou shalt have Power  
on their Body only, which is now made  
mortal by Sin; and as it was composed of  
Dust at the first, so shall it be reduced to  
Dust again. Nor is even this thy wretched  
Empire to be final and perpetual, but to  
last only *all the Days of thy Life*, during  
the Time that thou art permitted to live in  
these terrestrial Regions, and exert thy  
Power

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(o) *Vid.* Bochart. Hierozo. l. 1. c. 4. Et de Serpente  
tentatore, Vol. I. p. 844. Item Calmet Dictionaire in voc.  
Serpent.

SERM. III. Power in the Children of Disobedience, until the Day come, that thou be sentenced to Death eternal, and restrained from any further Activity.

HERE is an Intimation of the final Vengeance which awaited him. But the Method of effecting it is farther unfolded in the Words that follow — *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It (or he) shall bruise thy Head, and thou shalt bruise his Heel.* (p) By the *Seed* of the Serpent, we understand all that *Seed of Evil Doers* (q), (as the Prophet calls them) all those (whether among evil Spirits or the Race of Mankind, and these perhaps considered as combined under one Head or (r) Leader) who are guided by devilish Affections, and instigated by Principles of Pride and Malice. So wicked Men are elsewhere said to be a *Generation*, or *Seed of Vipers* (s), and to be

(p) Gen. iii. 15. (q) Isai. i. 4.

(r) The Targum of Onkelos has expressed it in the Singular, בן בןך וּבֵן בְּנָהּ Between thy Son and her Son. Accordingly some have understood *Antichrist* to be that single Person more eminently styled the *Seed* of the Serpent. Vid. Paul. Ege. in loc.

(s) Matt. iii. 7

be of their Father the Devil (t), because the Lusts of their Father they will do (u). SERM.  
III.

In this Sense *Cain* is described in the New Testament, as being of that wicked one (w); and the *Tares* in the Parable are represented to have sprung from the Seed which was scatter'd by the Enemy (x), i. e. the Devil.

In Opposition to this *Seed of the Serpent* we find the *Seed of the Woman* mentioned (y), under which Character the whole Race of Mankind could not be intended, since many of them are included in the opposite Character of the Serpent's Seed, as being assimilated to him in Disposition. Besides that it is usual for the Race of fallen Men, and particularly such as do not recover from that Apostacy, to be denominated rather from the male Parent, and entitled the Children of *Adam*, rather than of *Eve*. So that the *Seed of the Woman* might probably be meant to denote a chosen and peculiar Part of Mankind, namely, such as should shake off the Yoke of this Deceiver, and so are fitly opposed to those who should submit to it, and

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(t) *Luke* iii. 7. (u) *Matt.* xxiii. 33. (w) 1 *John* iii. 12.  
(x) *Matt.* xiii. 25, 26. (y) *John* viii. 44.

SERM. and are, on that account, reckoned for the  
 III. Seed of the Serpent (*y*). I say, the Character might thus be understood collectively of all the pious Descendants of our first Parents throughout future Ages. But if it should appear, moreover, that they were to be gathered under one Person as their Head or Chief, and considered as making up one Body in him, it would then be reasonable to understand this Character of him more eminently than the rest, and look on him in a peculiar Sense as that promised *Seed of the Woman* which is here described.

To incline to such Interpretation, it might be observed, that this Seed is spoken of in the singular Number as one illustrious Person (*z*), *He shall bruise thy Head, and thou shalt bruise his Heel*: And accordingly the Seventy have retained the personal Pronoun (*a*) in the Translation of this Sentence. Besides which it might be argued, if our first Parents, in their  
 State


(*y*) *Vid.* De Hase Dissert. de Serpente Seducatore, in Theaur. Theol. Philol. Vol. I. p. 81. c. 5. § 10.

(*z*) See Shuckford's Connection, Vol. I. p. 286.

(*a*) ὁ αὐτός, which cannot grammatically refer to σπέρμα, but to the Person meant under that Character.

State of Integrity, were found too frail and feeble to withstand the Serpent's Subtilty, it could scarce be any common Privilege of their Descendants, in this lapsed Estate, to conquer and subdue him by their own Strength or Policy, but that Work will require some one, at least, among them, endued with an extraordinary Power from on high. To all which, when it is added, that the divine Intercourse with Men might instruct the earliest Ages with clearer Explications of this great Truth, than were necessary to be left upon Record to After-times, which were to have other Methods of Instruction; and that the short Notices which are transmitted to us of the religious Sentiments of those Ages, do argue an Expectation of some great Deliverer, there can be little Room to doubt but the *Seed of the Woman*, in this Prediction, should be that extraordinary Person they expected, and that their Expectation itself was grounded upon this Prediction.

THE Manner of his Victory, agreeably to the foregoing Character, is described under a manifest Allusion of the brutal Serpent, *He shall bruise thy Head, and*

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III.  


SERM. III. *and thou shalt bruise his Heel.* As it is usual with that venomous Animal to wound Men in the Heel, or lower Part of the Body, as being nearest and best within his Reach; so was the *Seed of the Woman* to suffer from the *old Serpent*, but only in his inferior and less noble Part; which is easily understood to be the Body, as less valuable than the Soul, and now made subject to Death, through the Craft and Subtilty of the Deceiver. And so we see how the Devil might have some Appearance of Advantage against Christ for a while, (enough to answer this Description of *bruising his Heel*.) without supposing that compleat Victory and Triumph over him, which is the Absurdity to which our Adversaries aim to drive us (*b*). On the other Hand, if Men, when they would slay a *Serpent*, direct their Stroak at his *Head*, at once to disarm him of his Venom, and take away his Life, to crush and *bruise* him in the principal and most vital Part: In like manner should the *Seed of the Woman* destroy the Power of this grand Impostor,

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(*b*) Scheme of Literal Prophecy, *ch.* vi.



poſtor, and ſtop the farther Progreſs of his Malice, not by a flight Oppoſition to divert his Rage, but by an effectual Conqueſt and utter Overthrow : What mighty Comfort was adminiſtered to Mankind by this Sentence of Judgment denounced againſt their Enemy ? How was the Injury they had receiv'd alleviated and mortified, by being declared to affect only the more ignoble Part of their Compoſition, and that but for a Time, provided they took care to combine in that Body, and under that Head, which is here, denominated the *Seed of the Woman*, and ſet in Oppoſition to the *Serpent* and his *Seed* ? How, laſtly, were they fortified againſt the Fear of future Harms, and animated in their Conflicts with this Deceiver, by ſo full an Affurance of Victory and Conqueſt over him ?

THE *Jewiſh Targums*, (c) I confeſs, have explained this laſt Clause of the Prediction ſome-

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(c) The *Targum* of *Onkelos* has the Sentence thus : *I will put Enmity between thee and the Woman, and between thy Son and her Son : He ſhall remember to thee what thou haſt done to him*

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somewhat differently ; but still they refer it to the Opposition there should be between the *Serpent* and the *Messiah*, and so do in the main confirm and strengthen the *Christian* Exposition, as agreeable to the antient Doctrine and Tradition of the *Jewish* Church. But the Observation I would choose to make at present, is, that something of this kind our first Parents would be apt to gather from the Terms of the Prediction it self, the bare Letter whereof could never satisfy without a mystical Interpretation ; nor could any more natural than this be given of it. As then there  
must

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*him from the Beginning, and thou shalt watch for him to the End.* The Targum ascribed to Jonathan is more express: *But I will put Enmity between thee and the Woman, between the Seed of thy Son, and the Seed of her Sons: And it shall be when the Sons of the Woman keep the Precepts of the Law, they shall prepare to smite thee on the Head; but when they forsake the Precepts of the Law, then thou shalt be in Readiness to bite them by the Heel. Yet they shall have a Remedy, but thou shalt have no Remedy; for they shall apply a Medicine to their Heel in the Days of King Messiah.* The Jerusalem Targum is much the same with Jonathan, save that the *smiting of the Serpent's Head*, is explained to extend to killing him, and the *biting the Heel of the Seed of the Woman*, only to hurting them; and the Remedy for that Hurt is thus farther explained: *But they shall provide Medicine for one another in the Heel, i. e. in the End, the Heel of the Days, namely, in the Days of King Messiah.*

must be something of this Notion conceiv'd SERM. III.  
from the Beginning, (tho' not with all that Lustre and Advantage in which we now perceive it;) so we have Reason to believe it might be cultivated and improved by *Enoch*, and other holy Men of old, who being endued with the Spirit of Prophecy, would be most probably enlighten'd with such Knowledge of this important Doctrine, as was proper for the Age and Condition of the People among whom they lived. What they deliver'd of this kind, tho' greatly for the Use and Improvement of the Church in their Time, the Holy Ghost has not thought needful to transmit unto us, because we have other and clearer Means of Knowledge; and whilst we enjoy a more abundant Light, can have no Ground to complain of the Removal of such as was comparatively faint and glimmering. However, from the short Hints which do remain of the Notions and Sentiments of those Times, we may collect a reasonable Confirmation of that Sense which has been given of this antient Prophecy, and of its being so explain'd and understood by

SERM. pious Men from the Beginning. The  
 III. Stating of which Matter, under several In-  
 stances will be made the Subject of another Discourse.

*Now to God the Father, Son, and Holy  
 Ghost, be all Honour, &c.*

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SERMON

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# SERMON IV.

Preach'd

APRIL 6. 1730.

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The Knowledge of the Gospel in  
the first Ages of the World.

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The Second SERMON on this Text.

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Heb. i. 1, 2.

*God, who at sundry Times, and in divers  
Manners, spake in Time past unto the  
Fathers by the Prophets, hath in these  
last Days spoken unto us by his Son.*

**I**N shewing the gradual Discovery SERM.  
IV.  
which has been made of the Mystery  
of our Redemption, partly by express  
and literal Predictions, and partly by such  
as are symbolical and figurative, it was  
necessary to begin with that original Promise  
made to our first Parents in *Paradise*, which,

SERM. under an Allusion to the State and Condi-  
 IV. tion of the brutal *Serpent*, engages for  
 such Reparation of the Damages sustain'd  
 by the Fall, that all who should attempt  
 to throw off the Yoke of this Deceiver,  
 should be enabled to obtain a compleat  
 Victory and Conquest over him.

IN this Oracle it is observable, that the  
 Race of Mankind are distinguish'd into  
 two Ranks; the one is of those who do  
 continue and persist in their Apostacy,  
 for that Reason term'd the *Seed of the Ser-  
 pent*, as fighting his Battles, and engaging  
 in his Interest; the other is of those who  
 do resist and oppose his Authority, men-  
 tioned under the Character of the *Seed of  
 the Woman*, and intimated to be gather'd  
 under one Head or Captain, to whom  
 that Character did more eminently be-  
 long. That our first Parents could not  
 be intirely ignorant of this Interpretation,  
 was argued from the Inconvenience of ta-  
 king it merely in the strict and literal  
 Import of the Words. And that it might  
 be farther clear'd up to them, by repeated  
 Revelations, cannot but seem highly pro-  
 bable, if we consider the frequent Inter-  
 course

course of God with Mankind in those early SERM.  
IV.  
Ages, and the Instructions which may be presumed to have been given by the Prophets and Holy Men endued with Inspiration. So that altho' this could be deem'd no Matter of Revelation, any farther than it was intelligible, yet there is great Reason to believe it was then understood in a good measure, and was left upon Record to receive farther Light in After-ages. Which takes off the Objection some have made, That such a Revelation must be useless, since it could not be understood. It was not useless to those to whom it was deliver'd, who must suppose (as we have seen) a farther Meaning than the naked Letter imports. and most probably the same in Substance which is taught in the Church. And much less was it useless to the Ages that came after, who had new Light thrown in upon this antient Prophecy, and were let by Degrees into the full Compass and Design of it. Both these Particulars are to be farther clear'd in the Sequel of my Discourses.

And, First, for the Sense in which our first Parents understood it, I make

SERM. no doubt to shew, That the short Hints  
 IV. which are left us of the Religious No-  
 tions and Sentiments of their Times, do  
 argue that this antient Oracle was taken  
 in that very Acceptation, and that the  
 earliest Ages did look for a Deliverer, who  
 should repair the Damage of the Fall.

THE Allusions that are made to it under  
 the Character of that *old Serpent, called the  
 Devil and Satan, which deceiveth the  
 whole World, (d)* that *great Dragon* in the  
*Revelation*, which so vehemently perse-  
 cuted the *Woman* and her *Child (dd)*; in St.  
*Paul's* Expectation, that *the Lord God  
 shall bruise Satan under our Feet shortly (e)*;  
 in his comparing the *corrupting* of our  
*Minds* from the *Simplicity* of *Christ*, to  
 the *Serpent's* *beguiling Eve thro' his Subtil-  
 ty (f)*; in the Prophet *Isaiah's* Remark, that  
*Dust shall be the Serpent's Meat (g)*; where-  
 as the *Seed of the Blessed of the Lord (gg)*  
 are set in Opposition, and promised very great  
 Advantages; in the Royal Psalmist's Predic-  
 tion, that the *Enemies* of *Christ*, who answer  
 to that *Seed of the Serpent* in the original  
 Tradi-

(d) *Rev.* xii. 9. (dd) *ver.* 3, 4. (e) *Rom.* xvi. 20.  
 (f) 2. *Cor.* xi. 3. (g) *Ijaz.* lxxv. 25. (gg) *ver.* 23.



Tradition, shall be made to *lick the Dust* (b), SERM.  
IV. which the Prophet *Micah* has more fully expressed by their *licking the Dust like a Serpent* (i): All these may serve for Intimations that the mystical Interpretation of that Passage, is no novel Invention of our own, but was antiently received among the *Jews* as a fix'd and settled Principle. And tho' it might seem of it self to be no unreasonable Presumption, that they derived it by Tradition from older Times, yet the Method I proposed obliges me to look into the little Remains and Fragments of those Times, for what Hints we can pick up of the same Interpretation; concerning which I have one general *Postulatum* to premise, that in so short and concise a Narrative of Things, it is reasonable to suppose the Sayings, which are recorded of those most antient Patriarchs, should be such as contain some Matter of real Weight and Consequence, and ought not to be restrain'd to the lowest and least important Sense which the Words may possibly admit.

UPON this Presumption, I proceed to consider the Speeches recorded of those

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first

(b) *Psa.* lxxii. 9.

(i) *Mic.* vii. 17.

SERM. first Ages, and see what Reference they  
 IV. bear to this Promise of Redemption.

IMMEDIATELY after God had denounced the Sentence of Mortality on Mankind, alleviated, however, with the foregoing Promise, that the *Seed of the Woman*, tho' slightly annoy'd by him, should finally destroy the Serpent; immediately it follows, *And Adam called his Wife's Name Eve, because she was the Mother of all Living.* (k) This, I know, we are apt to understand to denote her the original female Parent of all Mankind that should succeed in future Ages. But how low a Remark was this, if nothing more in it, to be inserted in so short and concise a narrative of Things! how little answerable to the Dignity of the Occasion, and the Connection of this Passage with what went before? What then could be the Ground of so extraordinary an Appellation? The Copulative in the Beginning of the Verse does evidently connect this Fact with the preceding, which contains the divine Discourse to the Criminals, concluding with the Sentence of Death denounced

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(k) *Gen. iii. 20.*

nounced on fallen Man, *for Dust thou art, and unto Dust shalt thou return*: (l) And yet he takes this very Juncture to give the *Woman* a Name, which should import her the *Mother of all Living*. He had called her only *Woman* in the State of Innocence; (m) but after this Sentence of Death denounc'd, he gave her the new Name of *Eve*, which carries such a Note of Honour and *Elogium* in it. Could he mean to deride the just Judgment of God, and profess his Disbelief of the divine Decree, that he should thus presume to attribute the Character of *Life* to his Posterity, who were henceforth to be *dying* or mortal Men? Far be it from us to imagine it. Besides, if we should understand it of this frail and mortal Life, she could not be strictly esteemed the *Mother of all Living*, since *Adam* himself, the only Man *living* at that Time, was not descended from her; nor is there any apparent Reason why she should rather have a Name to denote her the *Mother*, than the *Man* to denote him the *Father* of their natural Posterity.

BUT


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(l) *Gen.* iii. 19.

(m) *Gen.* ii. 23.

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 BUT if we look back on the divine Sentence but just before recited, where *Adam* stands as the Head and Representative of fallen Mankind, brought into a State of Death and Condemnation, and the *Seed of the Woman* is promised to repair the Inconvenience, and restore *Life* and Immortality; we shall then perceive the Beauty and Propriety of this Appellation. She was the *Mother of all Living*, because he who is the Author of our *Life* and Salvation, as well as all they who do partake of the spiritual *Life* by virtue of their Union with him, were to descend from her, and reckoned for that *Seed of the Woman* mentioned in this Promise of Redemption. And thus she has the Honour to stand for the Parent of Men brought to a State of Salvation, as *Adam*, on the other hand, has the Discredit of it in a State of Sin and Apostacy. From whence we see the Ground of that Opposition which is stated in the New Testament between the first and second *Adam*; the one as the Principle of Misery and Death; the other as the Principle of Life and Immortality. The first Man, even in his State of Integrity, was composed of


material,

material, and therefore naturally corruptible Principles. For which Reason, when God *breathed into his Nostrils the Breath of Life*, it is only observed of him, that he *became a living Soul* (n), the most immediate Effect common to him with all other Animals. Yet that *Breath of Life* must certainly imply (o) something superior to the rest, at least human Reason in its greatest Perfection; and if we judge from Scripture, and the ancient Sentiments of *Jews* and *Christians*, we must add the Principle of divine Life imparted by the Spirit of God, in consequence whereof he should have been preserved to a State of Immortality. This, which was the principal Signature of the Divine Image, he lost by his Apostacy, and that we hope to have restored by Christ's Redemption. *And so it is written, the first Man Adam was made a living Soul, the last Adam was made a quickening Spirit* (p). *The first Man is of the Earth, earthy: The second Man is the*

(n) Gen. ii. 7.

(o) See Bishop Bull's Discourse of the State of Man before the Fall, in the last Volume of his posthumous Works.

(p) 1 Cor. xv. 45.

SERM. the Lord from Heaven (q). And as in  
 IV.  Adam all die, even so in Christ shall all  
 be made alive (r). In Christ, the promised  
*Seed of the Woman*; and therefore no won-  
 der, if that *Woman*, whose Seed he is so  
 emphatically styled, would in that Respect  
 be termed the *Mother of all living*, name-  
 ly, of Christ, through whom all *live*, and  
 therefore of all those that *live* through  
 him. Nay, thus *Adam* himself, considered  
 as restored, will be included in the *Seed of*  
*the Woman*, and within the Promise, as he  
 was by Faith united to that promised *Seed*,  
 and received a Principle of spiritual *Life*  
 from him. By all which we may give  
 Light to that Passage of St. *Paul*, that  
*neither is the Man without the Woman,*  
*nor the Woman without the Man in the*  
*Lord*; (s) but each owes something to the  
 other for the Attainment of their spiritual  
 Privileges: *For as the Woman is of the*  
*Man*, (being formed out of his Side, and  
 receiving her very Being from him,) *even*  
*so is the Man also by (or through) the*  
*Woman*

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(q) 1 Cor. xv. 47. (r) Ver. 22.  
 (s) 1 Cor. xi. 11, 12.

Woman (to whom and her Seed the Pro-  
mise of this Salvation and Victory is made;) SERM.  
IV.  
*but all Things of God*, who has appointed  
both the natural and supernatural Oeco-  
nomy, that he might reserve the Glory  
of them both to himself (t).

As the Man then, by this first Sentence  
which he uttered afterwards, expressed his  
Faith in the preceding Promise, his Expecta-  
tion of Life and Redemption by the *Seed of  
the Woman*; so likewise did the Woman her-  
self in that first Speech which is recorded of  
her, when, upon the Birth of *Cain*, she expres-  
sed herself in this manner; *I have gotten a  
Man from the Lord* (u), or, as the *Hebrew*  
would be more grammatically rendered, *I have  
gotten a Man Jehovah*, or, *the Lord!* (w)  
She had fresh in her Mind the Promise of a  
blessed and victorious Seed: And she seems  
by this Expression to have understood that  
Promise of a single Person who should de-  
scend from her, and therefore be truly Par-  
taker

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(t) *Vid. Witf. Oeconom. Fœd. l. 4. c. 1. § 27, &c.*

(u) *Gen. iv. 1.*

(w) *Vid. Zech. Hensel Dissert. de Gent. desid. cap. 2. in  
Thesaur. Theol. Philol. Vol. I. ad Gen. iv. 1. Pfeiffer.  
Opera Philolog. Vol. I. p. 19.*

SERM. taker of the human Nature ; for which Reason she terms him *UN*, or a *Man* ; but at the same Time should have the Fulness of the Godhead dwelling in him, from whence she ascribes to him the incommunicable Name of God. Though Victory had been promised to this blessed Seed, yet it had not been mentioned at what Distance of Time, nor of what immediate Parent he should be born. So that it is not to be wondered, if the first Parents of Mankind, as well as other holy Persons afterwards, whose Hearts were filled with Hope of this promised Salvation, should expect to see it accomplished in their own Days ; and in the Eagerness of such Expectation should flatter themselves, upon the Birth of a Son, that that was he. And though his being termed the *Seed of the Woman*, without Mention of the Man, might intimate his mysterious and immaculate Conception of a Virgin Mother, yet it is not to be imagined, that the whole Contents of this important Oracle should be understood at once, till the Predictions of later Times added new Light to it, and the Event, attested by unquestionable Evidence, placed it beyond all Exception.



tion. So that *Eve* might be excused, if, SERM.  
IV.  
upon the first Instance of multiplying human Race, she should mistake *Cain* himself for that promised Seed, or at least the Son from whom that blessed Seed should come; or if (which some have thought to be more likely, (y) she only looked upon his Birth as a Pledge or Earnest of that future Multiplication of Mankind, which should in Time produce the promised Redeemer. But either Way it argues her Acceptation of that original Promise to be such as has been already represented, that one of her Posterity should repair the Damage of the Fall.

A little Time gave Proof that *Cain* was in a different Interest; and instead of being that *Seed of the Woman* which should subdue the *Serpent*, was really himself of that *Evil-one*, and one of those whom the Creator termed the *Seed of the Serpent*, as being influenced by devilish Counsels and sensual Dispositions. The Murder of his younger Brother was a Sin that cried for Vengeance. (z)  
But

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(y) *Wits.* ut supra, § 35.

(z) *Gen.* iv. 10.

SERM. But the Loss of pious *Abel* was afterwards repaired by the Birth of another Son, to whom the joyful Mother gave the *Name* of *Seth*; (a) for God, said she, *hath appointed me another Seed, instead of Abel, whom Cain slew* Her Mind was still intent upon the promised Seed; and when *Cain* had manifestly fallen short of that Character, she seems to have conceived better Hopes of *Abel*. But when *Abel* himself was dead, and made the first Specimen of that Mortality, which is the certain Evidence of the Serpent's Sting, her Faith did not fail or waver for all this, but at the Birth of her next Son, she speaks of it then as the *Appointment* of God, which could not fail or be eluded, that this should be *another Seed* instead of *Abel*, therefore not to be slain childless as he had been, but to preserve a *Seed* in the Earth, and propagate a Succession of faithful Men, till he should come, who is, in a more eminent Sense, that *Seed of the Woman*, that should *bruise the Serpent's Head*, and put an End to his Oppression.

AND

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(a) Gen. iv. 25.

AND in his Time, indeed, the Distinction that was noted between the *Seed of the Woman*, as including the collective Body of faithful Men, and the *Seed of the Serpent*, as denoting the Wicked and Ungodly, came to be further cleared up by the Experience of their different Manners and Proceedings. The former were termed *the Sons or Children of God*, (b) as retaining a steadfast Faith in his Promise, and Obedience to his Laws, which must imply such Enmity against the *Serpent* and his *Seeds* as is foretold to be in the *Seed of the Woman*. The other were the *Sons and Daughters of Adam*, or of *Men*; (c) who, having no Principle of spiritual Life, are denominated only from their fallen Ancestor, and shewed the Prevalence of the earthly or material Disposition, both in the Largeness of their Stature, and Predominancy of their Appetites. That this Distinction grew considerable so early as the Days of *Seth*, we learn from that Remark which is made upon the Birth of his Son *Enos*, (d) *then began Men to call upon the Name of the*  
H Lord;

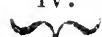
(b) Gen. vi. 2.

(c) Verse 2, 4.

(d) Gen. iv. 25

SERM.

IV.



*Lord(e)*; (as the Margin renders it more significantly) *to call themselves by*, or rather after *the Name of the Lord*, (*f*) *i. e.* to distinguish themselves as his Children or select Family, in Opposition to the impious and irreligious Part of Mankind, who being reckoned, in the original Prediction, for the *Seed of the Serpent*, (*g*) are therefore termed, under the softest Character, the *Children of Adam*, or of Man, considered in his fallen and degenerate Estate, as vanquished by the Serpent, and without the Benefit of the Covenant of Grace. The Mention of this Distinction at the Birth of

*Enos,*

(*e*) On the Side of this Translation, as pointing out the Introduction of publick Worship, see *Pfeiffer. Opera Philolog. Vol. I. p. 27.* It is also translated by some *Jews* (but less grammatically) *Then began Men to prophane*, &c. as importing the Beginning of Idolatry. *Vid. Calmet Dictionnaire in voce Enos.*

(*f*) See *Shuckford's Connect. of Sacred and Prophane History, Vol. I. p. 42.* In all Places but this קרא בשם יהוה is observed by Mr *Shuckford*, (*Vol. II. p. 148, 149.*) to be a Phrase used of none but *Abraham* and his Descendants, after the divine Appearances and Promises made to him; and therefore he translates it not *Called on the Name*, but *In the Name of Jehovah*, viz. of the true Mediator who had appeared to him, and was promised to come of his Seed. *Quare.* Withal he supposes, that *Baal's* Priests called in the Name of *Baal* as a Mediator. But they called, or addressed their Petitions to *Baal*, O *Baal*, *hear us.* 1 *Kings* xviii. 26.

(*g*) In this Sense *Cain* is said in the New Testament to be τὸ τὸ πονηρὸν, of the wicked one. 1 *John* iii. 12.

*Enos*, hath inclined some to think, that the *Sons of God* were to be found only in the Family of *Seth*, whilst the Posterity of *Cain* were all reckoned for Children of *that Wicked-one*, persisting in their Sin and Apostacy. But since we read that *Adam* had other Sons and Daughters after these, (b) there can be no need of confining the Distinction strictly to those Families, although they might be considered as the principal.

HOWEVER it were, we find in Process of Time, that the Sons of God did so far decline into the Manners of the opposite Faction, that *the Earth* is declared to be *corrupt before God, and filled with Violence.* (i) This brought the Deluge on the World of the Ungodly, when only the Family of righteous *Noah* was preserved from perishing by Water. The Name of *Noah* had been given him by his Father *Lamech*, in token of that Consolation which was expected from him; *This same* (says he) *shall comfort us concerning our Work and Toil of our Hands, because of the Ground which the Lord hath*

H 2 cursed.

(b) *Gen.* v. 4.

(i) *Gen.* vi. 11.

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*curfed* (*k*). Here is a plain Reference to the divine Judgment denounced after the Fall ; and therefore the Evils, of which he complains, and in which he hopes for Comfort, may well be understood to intend those Evils consequent upon the Fall ; from which even the pious Part of Mankind are not exempted.

THE *Curse* upon the *Ground*, that it should *bring forth Thorns and Thistles*, (*l*) and yield no *Bread* to Man without his *Sweat* and *Labour*, was doubtless more considerable in the first Ages of the World, before Men had observed the Course and Influences of the Heavens, or found out the best Ways of cultivating and manuring the Earth. But by the gradual Improvements that were made in Husbandry and Tillage, and the Provision of proper Tools and Implements for that purpose, this Toil and Fatigue was greatly mitigated in a natural Way ; (*m*) and it might be probably in View of this, that

*Lamech*

(*k*) *Gen. v. 29.*      (*l*) *Gen. iii. 17, 18, 19.*

(*m*) The learned Bishop of *Bangor* carries this farther, and supposes the *Curse* upon the *Ground* to be entirely reversed after the *Flood*, and that by virtue of express Covenant with *Noah*. as that *Seed of the Woman*, who should put an end to this Inconvenience of the Fall. *Use and Intent of Prophecy, Discourse IV.*

*Lamech* promised himself *Comfort* from his Son *Noah*, who is particularly described under the Character of an *Husbandman*, and said to have *planted a Vineyard* (n). SERM.  
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But since the Things of this Life are usually put, in the Books of *Moses*, to be-token or point out to another; since in this short Account of Men before the Flood, we cannot but imagine some particular Weight and Emphasis in the Speeches that are recorded of them; and since the Dispensation of *Noah* is otherwise set forth as a *Type* and *Figure* (o) of the Gospel State: Upon all these Accounts I would suppose this Speech of *Lamech* to have a farther Reference to something of a spiritual or religious Nature. And thus, in the first Place, what he terms our *Work* or Actions, that *Work*, in respect of which he wanted *Comfort*, may well be paraphras'd the Evil of our own Doings, that Iniquity and Imperfection which accompany the best of our Performances. And then, in the next Place, *the Toil of our Hands* may be well interpreted to mean the Labour

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and

(n) Gen. ix. 20.

(o) 1 Pet. ii. 19, 20.

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and Fatigue, and Miseries of this mortal Life: Among which, that is not the least which he proceeds to mention, that the Earth is accursed for the sake of Man, not only to be unfruitful without Pains and Agriculture, but to be, as 'twere, a Place of Exile from the divine Presence, in which, *whilst we are at Home, in the Body, we are absent from the Lord.* (p) The opposite Advantage which *Lamech* promised himself, was not an immediate Removal of these Evils, but Consolation under them; such Consolation as arose from the Prospect of Pardon and Atonement, and an Assurance of Translation to a better State, as the Consequence of that Victory at last to be obtained over the old Deceiver.

No doubt, these were the Blessings to be expected from the promised Seed. But in what Sense could *Lamech* ascribe them to his Son *Noah*; *This same shall comfort us?* Why, without supposing him to mistake his Son to be that singular and extraordinary *Seed* that was foretold, (q) he might mean

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(p) 2 Cor. v. 6.

(q) Vid. Witf. OEconom. Ford. Lib IV. c. 2. § 6.



mean to assign a farther Limitation of the Family of *Noah*, as the Line from whence that *Seed* should spring; and withal to point him out for an eminent Type or Figure of that blessed *Seed*, both as he was a *Preacher of Righteousness* (r), and Repentance to an untoward Generation; and likewise as he was the Means of preserving a Remnant in the Ark from the general Destruction, and doing many memorable Things, to figure out the spiritual Benefits which we receive by Christ.

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IN his Time the *Wickedness of Men* increased to that Degree, that God determined *his Spirit should not always strive with* (s) them; but after a Warning of *an hundred and twenty Years*, he brought in the Flood upon the World of the *Un-godly*, (t) but saved *Noah* and his Family, to be the Source of a new Race of Men, to overspread the Face of the Earth.

As the blessed Seed had before been limited to his Family, and the Event had made it necessary, since there was no other Family remaining; so now against the

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Distrib-

(r) 2 Pet. ii. 5.

(s) Gen. vi. 3.

(t) 2 Pet. ii. 5.

SERM. IV. Distribution to be made of the Earth, among his Sons, it seem'd proper to distinguish in which Line that Hope and Expectation should be kept up. This he has clearly determined to the Line of *Shem*. (u) *Blessed* (says he) *be the Lord God of Shem* (x). Where, in declaring *Jebozab* to be the *God of Shem*, he at once assured him of the divine Favour, and put him in mind of the original Promise, as now continued and confirm'd to him. Not as if his Brethren were utterly excluded from the Benefits of that Promise! For whilst it was more eminently assured to him, of whose Line the *blessed Seed* was to descend, it might nevertheless extend the Blessing of Redemption to all who should

(u) The Word *Shem* signifies NAME, which Mr. Fuller (*Misael. Sacr. Lib. II. c. iv.*) observes to be prophetically given to this Son of Noah, because *Jebozab*, who is eminently called *the Name*, and who is emphatically said to *cause his Name to dwell* (לשכן Deut. xii. 11.) where he vouchsafes any sensible and permanent Tokens of his Presence, was peculiarly design'd to be the *God of Shem*, and did accordingly make *his Name to dwell* with his Posterity, not only by the *Shabbinab* in the Jewish Sanctuary, which is the Word used by the Targum in that Place of Deuteronomy (לאשרחה שבתיהם), but more eminently by that *Fulness of the Godhead* that dwelt in Christ, (κατοικη Col. ii. 9.) and by that Means (ἐνοικησεν from the Hebrew שכן) made his Tabernacle with the Jews, John i. 14.

(v) Gen. ix. 26.

should continue in a State of Warfare with SERM. the *Serpent* and *his Seed*. Thus to *Japheth* IV in particular it is engaged, (y) not only that *God* should *enlarge Japheth*, (which was verified in that the greatest Part of the World appears to have been peopled by his Posterity,) but likewise that he should *dwell in the Tents of Shem* (z), which implies his partaking of the Privilege assured to his Brother in having the *Lord* for *his God*, and so being entitled to the Favour and Blessing of the same Promise; which was remarkably fulfilled, when the Posterity of *Japheth* were received into the Church, and so grafted on the Stock of the *Jews*. We may observe a Precedency is given to one; but yet the Privilege extends to both.

As

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(y) *Gen. ix. 27.*

(z) Mr. Fuller (*ubi supra*) would have the latter Part of this Benediction to belong not to *Japheth*, but to *Shem*; so that the Nominative to וישב should not be *Japheth*, but *God*, the Whole running thus: *God shall enlarge Japheth* (or to *Japheth*, Hebr. and Sept.) and (or but) *he* (viz. *God*) *shall dwell* (וישב shall have his *Shechinah*) *in the Tents of Shem*. I acknowledge the Thought to be both pious and ingenious; but the repeated Prediction of *Canaan's* Servitude inclines me to think, that the whole Benediction of this Verse belongs to *Japheth*, as the former did to *Shem*. *Blessed be the God of Shem, and Canaan shall be his Servant. God shall enlarge Japheth, and he shall dwell in the Tents of Shem, and Canaan shall be his Servant.* As they were both to be united, so *Canaan* should be *Servant* to both, according to *Verse 25. A Servant of Servants shall he be to his BROTHERN.*

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As for *Ham*, indeed, whose irreverend Behaviour has a Note of Infamy for Example to future Times, he is not expressly included in this new Promise. Yet neither is he expressly excluded from it; but when a Sentence of Malediction is denounced against his Son *Canaan*, (a) it may be observed, that it reaches only Temporals, that he should be a *Servant to his Brethren*; whilst that *Servitude* itself might occasionally conduce to his spiritual Advantage, and give him an Opportunity to embrace the Privileges of the same Promise. Indeed, as his Crime may typify others of a grosser Kind, so might the *Servitude*, to which he was adjudged, figure out the abject and wretched State of wicked Men, from that Conquest and Superiority which the promised *Seed of the Woman* should obtain over the *Serpent* and his *Seed*. But in this View the Sentence is not personal, but belongs to those *Children of the Wicked-one*, who were meant to be delineated and pointed out; whilst the Persons both of *Ham* and *Canaan*, with many of their Descendants, might

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(a) Gen. ix. 25.

might be saved from that extreme Male-diction.

SERM  
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THUS far I have considered the several Expressions which have been preserved to us of pious Men before the Time of *Abraham*. I have omitted only the Prophecy of *Enoch*; a Prophecy famous in its Kind, and which foretels a most remarkable *Advent* and Manifestation of the *Lord*, in great Pomp and Majesty, *coming with ten Thousands of his Saints* (b) (or of his holy Angels) in order to sustain the Office of *universal Judge*, and execute final *Vengeance* upon those that are *ungodly*. This, though expressed in very general Terms, suitably to that early Age of the World in which it was delivered, is yet most reasonably understood to refer to that *Seed of the Woman*, that was to subdue the *Serpent* and his *Seed*, and whose Office is more fully described by the Prophecies of After-times, to take *Judgment* of his *Enemies*, and *break them in Pieces with a Rod of Iron*. But because this Prophecy of *Enoch* may be excepted against by the Unbelievers,

as

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(b) *Jude, Verse 14, 15.*

SERM. as being no where extant but in the Epistle  
 IV. of St. *Jude*, I am content to pass over it  
 at present, as less proper for their Conviction, who demand a Proof of the Christian Religion from the Old Testament.

The religious Notions and Sentiments which we collect from those other Sentences, do argue the Sense which those Ancients had of the Damage and Inconvenience of the Fall, and their Expectation of Deliverance from it by means of him who was first promised as the *Seed of the Woman*; and in Process of Time, as the Families of Men increased, was limited to the Line of *Seth*, of *Noah*, and of *Shem*.

To these we might pertinently add the Sentiments of *Job* and his Friends, who, though they were later than the Time of *Abraham*, and so below the Period which I am now considering, may yet be properly added to confirm this Account, because they did not live under the Influences of the *Hebrew* Discipline, but were guided by those Maxims of Religion which had been handed down to them from remote Antiquity. In their Conferences we may find such Convictions of the Corruption and Depravity



vity of human Nature, and that not im-  
 planted by the Creator and Author of all  
 Good, but superinduced by one original  
 Deceiver, and him not considered as an in-  
 dependent Principle, but subject to the  
 same common Creator and Governor of all:  
 We find such Expectation of a *Redeemer to*  
*stand upon the Earth*, as the Restorer of  
*Life* and Immortality, as affords no slight  
 Confirmation to that Account which has  
 been given of the Fall and its Effects, (c)  
 and the Method which was from the first pro-  
 posed for our Redemption and Recovery.

NOR is there any Thing from which this  
 religious Hope and Expectation may be  
 more fairly argued, than the universal Pra-  
 ctice of *Sacrifice* as an Atonement for Sin.  
 This was no Invention of the Law of *Mo-*  
*ses*, but in use before it; and though it  
 hath been greatly controverted among  
 learned Men, whether it were originally  
 owing to human or divine Appointment,  
 yet, methinks, a little Reflection on the  
 Nature

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(c) I have produced this Argument from the Book of *Job*,  
 but in a summary Way; because it has been very fully and  
 accurately stated by the learned Bishop of *Bangor*, in the se-  
 cond *Dissertation* subjoined to his Discourses of the *Use and In-*  
*tent of Prophecy*.

SERM. <sup>IV</sup> Nature of the Thing might easily decide the Controversy. Our natural Reason might convince us, that all Honour and Reverence is due to God; but in what Way we might obtain his Pardon after we had offended him, and effectually engage him to be reconciled, this no human Art or Industry could be able to discover, till God should be graciously pleased to reveal it himself. Besides, where is the Congruity in Nature or Reason, between slaying a Beast, and expiating the Sin of a Man? So disproportioned an Effect must be owing to the Intervention of some positive Law; and since we find that God was pleased with the Oblation of such Sacrifices, (as we read, that he *had Respect* unto the *Offering of Abel*, (d) which the Author to the *Hebrews* imputes to the Vigour of his Faith, (e) and *smelt a sweet Savour* from the Sacrifice of *Noah*, (f) we have Reason to conclude, they were performed in Obedience to his own Appointment.

Accordingly the Practice was both ancient and universal. From the *Skins* which

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(d) *Gen.* iv. 4. (e) *Heb.* xi. 4. (f) *Gen.* viii. 21.



which were used for the cloathing of our first Parents, (g) it has been reasonably presumed, that the Promise or Covenant made upon the Fall, was ratified by Sacrifice; and that the Beasts which were slain on that Occasion supplied those *Skins* before the driving of *Adam* out of *Paradise*. And these being ascribed to God as his Provision, are an Argument at least of his Approbation and Acceptance of those Sacrifices. After this we read of *Cain* and *Abel*, (h) how they brought each his several *Oblation*, agreeably to that Occupation of Life in which they were employ'd. *Cain was a Tiller of the Ground*, and therefore brought of the *Fruit of the Ground an Offering unto the Lord*: But *Abel was a Keeper of Sheep*, and therefore brought of the *Firslings of his Flock, and of the Fat thereof*. Here we have an early Instance of both these Kinds of Sacrifices, which obtain'd afterwards, the bloody and unbloody (i): And as it is not likely they should have done this without some Precept or Example of

(g) Gen. iii 21. (l) Gen. iv. 2, &c.

(i) Some have denied the Use of unbloody Sacrifices before the Flood. But besides what is here offered, see *Shuckford's Connection of Sacred and Profane History*. Lib. 2.

SERM. of their Father *Adam*, so it seems from the  
 IV. Description (*k*) to have been a Thing of  
 Course to bring their Offerings to him, as  
 to the Priest, who should present them in  
 their Name. But it is added, that *the*  
*Lord had Respect unto Abel, and to his*  
*Offering; but unto Cain, and to his Offer-*  
*ing he had not Respect.* How this Difference  
 was made, the Text is silent: But from  
 some later Examples, as at *Aaron's* Inau-  
 guration, (*l*) *Solomon's* Dedication, (*m*) and  
*Elijah's* Contest with the Priests of *Baal*, (*n*)  
 as also from an ancient Version of this very  
 Place, (*o*) which is therefore approved of  
 by *St. Jerom*, (*p*) it is not improbably con-  
 jectured to have been by the Emission of  
 Fire from Heaven to consume the acceptable  
 Sacrifice. So again what should be the  
 Ground of this Preference, whether it lay  
 in the Quantity or Quality, or Ceremonies  
 of the Offering, or rather in the Faith and  
 Dispo-

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(*k*) מִקֵּץ יָמִים at the End of Days, *i. e.* at a stated Season,  
 or after a certain Revolution of Time. See Dr. *Jenkin's*  
 Reasonableness of the Chrillian Religion, Vol. II. c. 15. p. 287,  
 288.

(*l*) *Lev.* ix. 24. (*m*) 2 *Chr.* vii. 1. (*n*) 1 *Kings* xviii. 38.

(*o*) Εὐερίπτεσθαι, Theodotion. in Hexapl. Origen. ad *Gen.*  
 iv. 4, 5.

(*p*) D. Hieron. Quæst. Hebraic. in *Gen.*

Disposition of the Offerer, the Text is not exprefs; but the latter appears most reasonable in its self as well as agreeable to the Mind of the Author to the *Hebrews*, who ascribes it to the *Faith* of *Abel*, that he offer'd unto God a more excellent Sacrifice than *Cain* (q). Nay, it seems to be not obscurely intimated by God himself, when, upon *Cain's* Discontent, exprefs'd on this Occasion, he expostulated in this Manner; *If thou dost well, shalt thou not be accepted: And if thou dost not well, Sin lieth at the Door*. Where the Ground assign'd for the Rejection of his Sacrifice is his own Indisposition, or undue Performance of it; and withal it is the declared Consequence of such Rejection, that his Sin was not expiated, but still *lying at his Door*. Which implies, that Sacrifices duly performed, were understood to have an expiatory Virtue, and make Atonement for Sin (r).

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As

(q) *Heb.* xi. 4.

(r) They who would see an Account of the different Expositions of this Passage, may consult, among others, *Heidegger. Hist. Sac. Patriarchar. Vol. I. exercit 5. § 24, --- 28.*

SERM. As the Race of Men increased, we have  
 IV. Reason to believe that the Practice of sacrific-  
 ing prevail'd among them, since by the Time of *Noah* (s) there was a known Distinction of Animals into *clean* and *unclean*, which seems to have Reference to their Fitness or Unfitness for Sacrifice; from whence, at his coming out of the Ark, *Noah* readily *built an Altar*, and offer'd *Burnt-Offerings* (t) of those that were *clean*, without any new Precept that we read of, and most probably in Imitation of the ancient Practice. As the whole Earth was overspread of his Posterity, so was the traditional Use of Sacrifices universally preserv'd. We have in Scripture the Examples of *Abraham* and *Job* erecting their *Altars*, and offering *Burnt-Offerings*: And as far as we can judge, from the Intimations of prophane History, there was no Nation that fail'd of retaining this among the Rites of their Religion.

Now what Ground can we imagine for this so universal a Tradition, and so evidently deduced from the remotest Antiquity?


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(s) *Gen.* vii. 2, 8.

(t) *Gen.* viii. 20.

quity? Surely no less than the Divine Appointment; and that for a standing Memorial of the Covenant made upon the Fall, and a Type or Figure of the Benefit contained in it. As then the Slaughter of the Victim did aptly figure out that *bruising of the Heel*, or suffering of *Death*, which was the Damage that the *Woman's Seed* sustained from the *Serpent*; so did the Acceptance of the Sacrifice and the Atonement which it made for Sin, betoken that Victory and Triumph over the *Serpent*, which is express'd by the *bruising of his Head*. Or if we could suppose the Ceremony to be humane Invention, yet still the Divine Approbation and Acceptance of it, would argue the same Reference to the Divine Promise, and consequently its being thus far explained and understood from the Beginning.

NOR need it give us any Difficulty to consider that this Practice of sacrificing was retained by many Nations, who knew nothing of the History of Man's Apostacy, nor of the typical Relation of such Sacrifice to the Redeemer, since it is easy to account (and may be shewn in many other In-

SERM. IV. stances) how the ritual Part might be retained, when the Ground or Reason of it was entirely forgotten. The Practice of sacrificing, as an outward Rite, could not be easily over-look'd, but was a Matter subject to the Evidence of Sense, and transmitted from Age to Age by numberless Examples: But the mystical Design was deliver'd in obscurer Terms, and less suited to the Taste of sensual and worldly Men, who would scarce truly understand, and much less keep in view the Purport of the Divine Promise; and then no wonder, if they transmitted not to their Posterity the Ground and Reason of the Rites which they retained. But from what has been discoursed we may collect, that there were always some Persons, in the earliest Times, whose Sacrifices were made upon the *Christian* Principle, and were for that Reason grateful and accepted of God.

*To whom be all Honour and Glory,  
through Christ Jesus, World without  
End. Amen.*

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# SERMON V.

Preach'd

MAY 4. 1730.

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The Difficulties in Christ's Pedigree  
from *David* consider'd.

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Mat. i. 1.

*The Book of the Generation of Jesus  
Christ, the Son of David, the Son of  
Abraham.*

WE have already consider'd the SERM.  
Notices which appear of the V.  
*Messiah* in the first Period of  
the World, I mean, from the Fall of Man  
to the Vocation of *Abraham*; and have  
seen how the *blessed Seed*, originally pro-  
mised to our first Parents, under the gene-  
ral Character of the *Seed of the Woman*,  
was gradually determined (as Mankind in-

SERM. creased) to the Line of *Seth*, of *Noah*,  
 V. and of *Shem*. In a direct Line from  
 him we find the Patriarch *Abraham*,  
 to whom again the Promise was signally  
 renew'd, with a Limitation, however, to  
 the Family of *Isaac*, as afterwards of  
*Jacob*. That Patriarch's Posterity conti-  
 nued one entire Nation; but being how-  
 ever distinguish'd into Tribes, according  
 to the Number of his Sons, the Promise  
 was limited to that of *Judah*, and so con-  
 tinued, without any other Note, as to the  
 Matter of Extraction, 'till upon the Erec-  
 tion of the Monarchy, the Royal Family  
 was pointed out for the Birth of the *Messiah*,  
 and *David* for his great Proge-  
 nitor.

THIS being the last clear Limitation  
 that God thought fit to make in the Holy  
 Line, and consequently the Title of the  
*Son of David* containing the nearest  
 Description that could be certainly assign'd  
 of the Family of the *Messiah*, we find it  
 grew to be his most usual Character, and  
 in which the *Jews* delighted most, as  
 pointing him out for their King and Go-  
 vernor. So when our Saviour put that  
 Question



Question to the *Pharisees*, *What think ye of Christ? Whose Son is he?* they readily made answer, *the Son of David*(u). And not they only, but the common People were well instructed in the same Doctrine, infomuch, that when they were astonish'd at our Saviour's Miracles, they put this Question full of Admiration, *Is this the Son of David*(w)? The Beggars (x) by the Way-side, and the Heathen *Woman of Canaan* (y), sued to him for mercy under this Character: Nay, and the very *Children in the Temple* (z) cried out, *saying, Hosanna to the Son of David*. From all which it is evident, that this is no Character invented by Christian Writers in favour of our *Jesus*, but that it was the common Opinion and Expectation of the *Jews*, that their *Messiah* was to spring of the Line and Family of *David*. Accordingly the same Opinion continues fixed and immoveable among them, as a grand Point of their Religion unto this Day: And

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though

(u) *Mat.* xxii. 42.

(w) *Mat.* xii. 23.

(x) *Mat.* xx. 30, 31. *Mar.* x. 47, 48. *Luke* xviii.

38, 39.

(y) *Mat.* xv. 22.

(z) *Mat.* xxi. 15.

SERM. though some of them, from the two-fold  
 V. Character which they find of Christ, as  
 suffering, and as triumphant, have feign'd  
 to themselves another *Messiah* descended  
 of the Tribe of *Joseph*; yet this is, for  
 no other Reason, but because they thought  
 such an afflicted State to be unworthy of  
 that King *Messiah*, who was to spring  
 from *David* as their Head and Governor.  
 Nor has their Aversion to the Name of  
*Jesus* ever yet pushed them on to disclaim  
 the House of *David*, as an improper Fa-  
 mily for the Birth and Parentage of the  
*Messiah*.

I KNOW it is suggested, by a late Writer,  
 that the Opinion of the modern *Jews*, to-  
 wards the Decline of their Commonwealth,  
 is of small Account in this matter, except  
 it could be shewn to be traditionally hand-  
 ed down from earlier Ages, and founded  
 originally in divine Prediction (a). It is  
 pretended that the Prophecies, which are  
 usually alledged for the Support of that  
 Opinion, had plainly no such View or  
 Design at their first Delivery, and are not  
 without

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(a) Scheme of Literal Prophecy consider'd, ch. iii. &c.

without Violence wrested and distorted to speak the Sense of modern Prejudice. Those Prophecies shall hereafter be consider'd :

SERM.  
V.

At present it is material to observe, that since such was the receiv'd Doctrine and Opinion of the *Jews*, and consequently no one's Claim to the Messiahship could be admitted, who was not descended of that royal House, it was highly expedient that some of the Evangelists should make out, that there was no such Bar against the Claim of *Jesus*, whose Pedigree was easily deduced from *David*, and so from all the rest who had been pointed out as the Progenitors of Christ. Which tho' it were no Proof, by it self, of his being the promised *Messiah*, (there being many other Persons besides him who could shew their Pedigree from *David*,) would prove this, however, that he did not want that necessary Mark or Qualification for it.

WITH this View St. *Matthew* and St. *Luke* has each of them inserted in his Gospel the Genealogy of *Christ*; the one going downwards from *Abraham* to *Christ*, the other ascending upwards from *Christ* to *Adam*. There are, indeed, some Difficulties

SERM. V. difficulties in these Genealogies, which seem  
 neither to agree with one another, nor with  
 the History of the Old Testament. And  
 because some of these do very plainly af-  
 fect the Application of those Prophecies  
 to our Saviour, which speak of the *Mes-*  
*siab*, as coming of the Seed of *Abraham*,  
 with a special Limitation to the Family of  
*David*, I thought it would be proper to  
 offer something for the clearing of this  
 Matter, before I go on to the farther Con-  
 sideration of the Prophecies themselves.

SINCE then the principal Promises of the  
*Messiah* were made to *Abraham* and *David*;  
 the one consider'd as the great Patriarch  
 and Founder of the *Jewish* Nation, to  
 whom those Prophecies were originally  
 given, which respect them as a Nation or  
 Body politick; the other, as Head and  
 Fountain of the Royal Family, to whom,  
 and under the Figure of whose Govern-  
 ment, those Promises were made, which  
 respect the *Messiah* in his regal Character;  
 it is no wonder if St. *Matthew* chose to  
 insert these two Names in the Title of his  
 Genealogy, as the principal Persons from  
 whom he meant to deduce our Lord's Pedi-  
 gree;

gree; all other intermediate Names being only mention'd for the sake of deducing it from them: *The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham.* Withal, it may be noted, that the immediate Sons of these two great Progenitors, namely, *Isaac* and *Solomon*, were eminent Types and Pledges of the true *Messiah*; the one, in being born against the Rules of Nature, and then intentionally sacrificed; the other, in being exalted to a peaceable and ample Government, and magnificently building the material Temple, a Figure of the mystical. How significantly then is the *Messiah* reckon'd for the Son of *Abraham* and *David*, who, besides his mediate Extraction from them, was so remarkably prefigured by the immediate Sons of both? For the same Reason is he elsewhere described by the Name of *David*, and a *Rod* arising from the *Root* of *Jesse*, because King *David* himself, the Son of *Jesse*, was likewise an eminent Type or Figure of him.

SERM.  
V.  
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If from the Title of the Genealogy, we descend to the Genealogy it self, it must be acknowledged there are two considerable  
Difficulties

SERM. V. Difficulties which affect the Question now before us: One is, concerning the Extraction of *Joseph*, the Husband of *Mary*, whom St. *Matthew* makes to be the Son of *Jacob*; (b) and so deduces, by a lineal Succession from *Abiud*, the Son of *Zorobabel*, whilst St. *Luke* makes him to be the Son of *Heli*, (c) and so deduces his Pedigree in a direct Line from *Rhesa*, another Son likewise of *Zorobabel*. The other is, concerning the Extraction of *Salathiel*, the Father of *Zorobabel*, whom St. *Matthew* makes to be the Son of King *Jeconias* or *Jeboiachin*, and so deduces his Pedigree through a Line of Royal Ancestors from *Solomon* the Son of *David*; whereas, St. *Luke* represents *Salathiel* to be the Son of *Neri*, and so descended in a private Line from another Son of *David*, named *Nathan*.

THE Difficulty of both Questions I confess to be considerable, and to deserve a serious Disquisition. But if they could not be answer'd with all that Clearness which might be wish'd, at this Distance of

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(b) *Mat.* i.

(c) *Luke* iii.

of Time, when the *Jewish* Books of Genealogy are lost, and many Incidents of History forgotten, which might give Light in the Affair, this would not be sufficient to destroy the Credit of either Pedigree, except they contain'd some apparent Contradiction, which no possible Variety, in the Method of reckoning Descents, could compose or reconcile. For if it were possible to proceed with such Variety, then both Pedigrees might be true for ought we know, and consequently no Objection can be drawn from that Variety against the Truth of both or either of them. Now that the Difference between these two Pedigrees, is owing to the different Methods in which they were deduced, and not to any want of Truth in either, may be argued on the following Accounts, *viz.*

1. Because the main Point was known and allow'd among the *Jews*, *viz.* that *Jesus* was of the Family of *David*; so that the Evangelists had no need of Invention or Artifice to prove it.
2. Because, had they design'd to falsify, they would have avoided all Variation as much as possible, and deliver'd their Account with the greatest

S E R M.  
V.  
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SER M. greatest Appearance of Consistency. So  
 V. that their very Variation is a Proof of  
 their Simplicity and Freedom from any  
 Design of Combination or Imposture. These  
 Considerations are of greater Weight to  
 defend the Integrity of the Evangelists,  
 and our Lord's Pedigree from *David*, than  
 the Difference that is observ'd between them  
 can be to overthrow it, even tho' we were  
 not able to conjecture the Reason of such  
 Difference.

BUT to come nearer to the Point,  
 we are not without all Conjecture, what  
 different Methods the Evangelists might  
 use in their Deduction of the Pedigree,  
 which might lead them into this Variety :  
 So that tho' their Accounts of the Mat-  
 ter are not perfectly the same, yet both  
 may be true, and both consistent. And  
 tho' we cannot demonstrate, after all, that  
 our Account is certainly right, yet it is  
 enough for the Part of a Respondent, that  
 it may be so, for ought we know to the  
 contrary. This effectually takes off the  
 Force of the Objection; so that nothing  
 can be concluded against us, from the ap-  
 prearing Variety. There are then prin-  
 cipally



cipally two Schemes which have been of- SERM.  
fer'd for the Reconciliation of this Diffe- V.  
rence.

THE first is that of *Julius Africanus*, a Writer that flourished in the Beginning of the third Century, and whose Notion of this Matter is both stated and approv'd by *Eusebius* (d), that the two Evangelists have drawn out the Pedigree of *Joseph* in two different Views, both in the *natural* and *legal* Method. It was the Provision of the Law of *Moses* (e), and founded in more ancient Practice, that where a Person died without Issue, the Brother of the Deceased should take his Widow to Wife, and the *First-born* upon such Marriage should succeed in the Name of the Deceased. It seems the Word *Brother* is there used in a larger Sense, which is not unusual in Scripture. For where there was no Brother, we may collect from the History of (f) *Ruth* (g), this Right devolv'd upon

(d) *Euseb. E. H. Lib. i. c. 7.*

(e) *Deut. xxv. 5.*

(f) *Ruth* iii. 12, 13.

(g) It is generally denied by the *Jews*, that this Instance of *Ruth* belongs to the Law of *Levirate*; they refer it rather to the Law of the *Redemption* of Inheritance. *Levit. xxv. 25.*  
(Vid.

SERM. upon the *nearest of Kin* (b), or if he should  
 V. refuse Compliance, on the next after him.  
 Accordingly the Children issuing from such Marriage, might justly be referred to two different Fathers. In the Course of Nature they were Children of the latter Husband, who was their genuine and real Father: But legally, or in the Construction of Law, they were the Children of the Deceased, whose Family was supported by this vicarious Generation, and Sons raised up to inherit in his Name. This is the Scheme of *Africanus*, who supposes St. *Matthew* to observe the natural Line, and St. *Luke* the Legal (i).

BUT

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(Vid. Selden de Success. in bona defunctor. cap. 15.) But what if we understand it to have Reference to both, or that the Law of *Levirate* includes the other of *Redemption*? This seems to agree best with the Text, and with the Representation of *Josephus*, (*Antiq. Jud. Lib. v. c. 9. alias 11.*) See *Turner's Boaz and Ruth*. Page 48, &c.

(b) גֹּאֵל Göel, who was the same that had the Right of *avenging Blood*, and is called Göel-baddam, or of redeeming Inheritance, and is called Göel-bakkarob. *Levit. xxv. 26.*

(i) St. *Luke* using only the Phrase of τῆς γενεᾶς τ. λ. is thought, by *Africanus*, to admit a greater Latitude of Interpretation. But St. *Matthew* using the Word γενεῶν is thought by him to confine us to the stricter Sense of Generation. But, perhaps, the same Construction of *Λατῶ* might justify both Phrases alike. Dr. *South* (in his *Serm. Vol. III. p. 333.*) understands this Generation in a political Sense; as *Salathiel* became the rightful Successor of *Jechoniah*. And so *Zedekiah*, tho' really

BUT if it be thought on the contrary, SERM.  
V. with some others (*k*), that St. *Matthew* observed the legal Line, and St. *Luke* the natural, still the same Scheme (*l*) might be urged to account for the Differences between the two Evangelists, if we suppose only in two Instances, such substituted Marriages, whereby two different Persons might well be represented as Fathers of the same Son. Thus particularly King *Jehoiachin*, (whom the Prophet *Jeremy* pronounces *Childless*,) (*m*) is notwithstanding, by St. *Matthew*, said to have begotten *Salthiel*, who is, accordingly reckon'd for his Son in the Book of *Chronicles* (*n*). Upon this Scheme then it is supposed that

K

*Jeconiah*

really Uncle to *Jeconiah*, is called his Son. 1 *Chron.* iii. 16. But *Africanus* is certainly wrong, when he insists on the Words *ὁ ἐνομιζέτο*, which St. *Luke* applies to *Jesus* as the reputed Son of Joseph, and would extend them to *Joseph*, as being the Son of *Heli* in Construction of Law. For with the same Reason he might extend them to all his other Ancestors, throughout the whole Pedigree. And besides, it is such a Sense of the Word, as cannot belong to it in the first Instance, as applied to *Jesus*, and therefore ought not to be regarded. *Vid. Valesii Annot. ad loc.*

(*k*) *Vid. Grot. Annotat. ad Luc. iii.*

(*l*) *Vid. Spanhem. Dub. Evang. Par. I. pag. 100.*

(*m*) *Jer. xxii. 30.*

(*n*) 1 *Chron.* iii. 17.

SERM. V. *Jeconiah*, or *Jeboiachin*, leaving no Child of his own, his Widow was married to a Kinsman of the House of *David*, who might be that same *Neri* that is mention'd by St. *Luke* as the Father of *Salathiel*. And so *Salathiel* might be reckon'd to have two Fathers: Naturally he might be the Son of *Neri*, but legally the Son of *Jeconiah*. This Solution, as it has great Patrons, and agrees well with the Method of *Jewish* Genealogy, so it seems liable to little Objection, except it should be thought harsh, that two Persons, so nearly related as to come within the Law of the *Levirate* (o), should not meet in some common Ancestor, at a Degree less remote than *David*, but have their Pedigree drawn out in different Lines for fourteen Generations or more.

SUPPOSE

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(c) Mr. *Bedjord* (in his Notes on Bishop *Kidder's Demonstration of the Messiah*. Fol. Edit. p. 160, 161) lays such Stress on this Objection, as to think it unanswerable, and expresses a Surprise, that so many learned Men should not be aware of it; since however the Son, born upon such Marriage, might be refer'd to two different Fathers, yet he must still have the same Grandfather, and consequently this would make an Alteration but in one Name of the Genealogy. There would be Weight in this Remark, if the Law of *Levirate* reached only

SUPPOSE then (to avoid this Objection) SERM.  
that the Sentence pronounced against *Je-* V.  
*coniah* were not --- *write this Man childless,*  
(as our Translation has it,) but --- *write him*  
*destitute (p), or stripp'd and spoiled,* (which  
Sense the *Hebrew* will well bear; and it  
suits much better with the Continuation of  
that Prophecy;) and then it will be lawful  
for us to take *Salathiel*, in St. *Matthew's*  
Account, and in the Book of *Chronicles*,  
to be the genuine Son of *Jeconiah*, which  
will agree with *Africanus's* strict Accepta-  
tion of the Word ἐγέρναι. Suppose, again,

K 2

*Salathiel*

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to Brothers; but since, as is observed above, when there was  
no Brother, the same Right devolved upon the *Göel*, or nearest  
of Kin, it might happen, upon the Extinction of any Line in  
a Family, that the Widow might be obliged to take some  
distant Relation: Thus for Example, if the Line of *So-*  
*lomon* was extinct in *Jeconiah*, his Widow might be obliged  
to marry into the Line of *Nathan*, none being more nearly  
related to her deceased Husband than *Neri*, who might,  
after this Marriage be the Father of *Salathiel*. The same  
might be the Case afterwards between *Jacob* and *Heli*, who  
are both represented as the Fathers of *Joseph*. One of them  
dying without Issue, and without any Brother or male Re-  
lation of his own Line, the other, as the nearest Relation,  
might take the Widow; and *Joseph*, being born of that  
Marriage, the Lines of *Abiud* and *Rhesa* might unite in him,  
as the Lines of *Solomon* and *Nathan* had done in *Salathiel*.  
I mention this as a possible Solution: But there being another  
Method of removing the Difficulty, more agreeable to *Afri-*  
*canus*, (whose Opinion I am to propose,) I have chose to let  
that stand in the Discourse.

(p) See Bishop *Kidder's* Demonstr. of the Messiah. Par. II.  
ch. 8.

SERM. *Salathiel* and *Zorobabel*, in the Pedigree  
 V. drawn by St. *Luke*, and mentioned in the  
 Books of *Ezra* and *Nehemiah* (q), to be  
 different Persons from that *Salathiel* and  
*Zorobabel* mentioned in St. *Matthew*, and  
 in the Book of *Chronicles*, it being no un-  
 usual Thing for the same Name to be  
 given to Variety of Persons, especially in  
 different Lines of the same Family or Kin-  
 dred; and then the two Difficulties are re-  
 duced it as were to one, viz. How *Joseph*  
 should be reckoned by one Evangelist the  
 Son of *Jacob*, and so descended from *Da-  
 vid* by the Line of *Solomon*; and yet by  
 the other should be reckoned for the Son  
 of *Heli*, and so descended from *David* by  
 the Line of *Nathan*.

AND here it is that *Africanus* has ap-  
 plied his Distinction already mentioned,  
 between natural and legal Parents, sup-  
 posing *Heli* to have died without Issue,  
 and then *Jacob* marrying his Widow, to  
 have begotten *Joseph*, who was therefore  
 in Course of Nature the Son of *Jacob*,  
 but, in Construction of Law, the Son of  
*Heli*.

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(q) See Bishop Kidder, at *supra*, cap. 11

*Heli.* And to avoid the Difficulty which SERM.  
V. was urged before, of Persons so nearly related being derived through so long a Line of different Ancestors, he suppposes *Jacob* and *Heli* to have been Brethren only by the Mother's Side (*r*), but to have had different Fathers, the former in the Line of *Solomon*, the other in the Line of *Nathan* (*s*).

IF this Scheme be admitted, the Evangelists are easily reconciled, and all the Appearance of Contradiction is entirely removed. But then there is this Objection will lie against them both, that they give us only the Descent of *Joseph*, not of *Jesus*, and consequently do not make good the Title which St. *Matthew* has given to

K 3

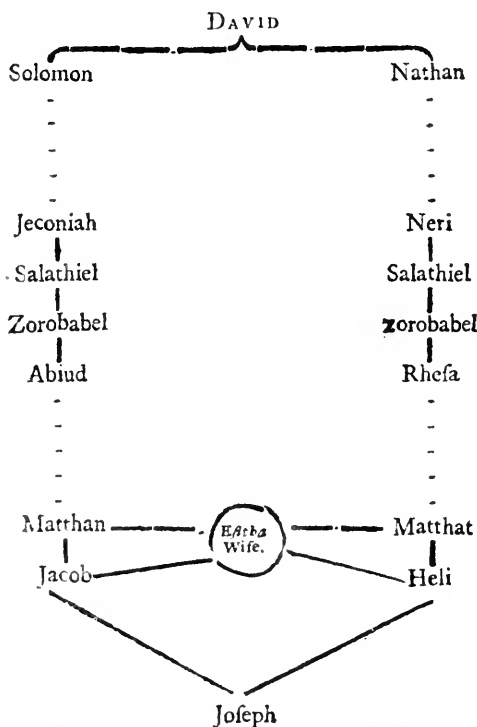
his

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(*r*) But this Solution itself is not without its Difficulty. *Valesius*, upon the Place, doubts whether these ἀδελφοὶ ὁμομήτεροι, or Brothers by the Mother's Side, fell within the Law of *Levirate*. And certainly they seem neither to answer the End of that Law, nor the Terms in which it is conceived; therefore the *Jews* in general are clear against it. *Vide Selden de success. in bona defunct. cap. 14. Grot. in Luc. iii. Turner's Boaz and Ruth, p. 152.* Yet *Naomi's* Question to her Daughters in Law, *Ruth i. 13.* looks as if she thought the Law reached to such Brethren. But see what is answered by the Authors above.

(*s*) Thus therefore the Pedigree will stand, according to *Africanus* (omitting those Degrees which do not affect the Question.)

SERM. his Genealogy, *The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham.* For since both Evangelists



I have ventured here to correct a plain Mistake of *Africanus*, who has made the Father of *Heli*, the last in the Line of *Nathan*, to be *Melchi*; whereas that was the Name of another Ancestor, in the same Line, two Degrees higher, according to St. *Luke*: For I cannot agree with those who would strike two Degrees out of the Text of St. *Luke*, in order to reconcile it with *Africanus*, and such as follow him. *vid. Spanhem. Dub. Evang. par. 1. Dub. 24.*



gelists agree, and it has always been the Faith of Christians, that *Joseph* was no more than his reputed Father, and the Flesh which he assumed was entirely taken of the Substance of his Virgin Mother, it may be thought to little Purpose, towards proving him of the Seed of *David* and the Root of *Jesse*, to observe, that those Characters were fulfilled in *Joseph*, who contributed nothing to his Nativity, whilst his Mother (as might be suspected from their Silence in the Matter) was of a different Extraction.

From hence the *Docetæ* and *Marcionites* of old, attempted to give some Colour to their Heresy, contending, that Christ did not assume real Flesh of the Substance of his Mother, but only a fantastick or imaginary Body; and that for this Reason the Evangelists concerned not themselves to derive his Pedigree by her, conceiving it might with equal Justice be derived by *Joseph*, who was confessedly his Father no otherwise than in Repute or common Estimation. And as the Matter was thus perversely urged in Favour of their Heresy, so, on the other hand, it was objected as a Difficulty in the Gospel

SERM. V. Scheme, by *Celsus* (t) and *Julian* (u), professed Enemies of Christ, and by *Faustus* the *Manichæan* Heretick (w), as well as lately by the Author of the *Scheme of Literal Prophecy consider'd*, the avow'd Champion for modern Infidelity (x). Nay, they go farther, and suggest it as most probable she should be of the Tribe of *Levi*, because she is mentioned as the *Cousin* of *Elizabeth*, who was confessedly of the *Daughters of Aaron*; and *Faustus* the *Manichæan* is express, that her Father *Joachim* was of that Tribe (y).

THIS some, who had no heterodox View or Purpose, have thought to be a Point of little Moment, because it was the Manner of the *Jews* to denominate the Family from the Male Side only (z), so that the blessed Virgin, by being espoused to *Joseph*, passed (as it were) into the Family of *David*, from whence her Son's Pedigree was properly deduced in Right of the Husband to whom she was espoused. But though this might

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(t) Cels. in Origen p. 80. (u) Julian apud Cyril: Alex. L. 8.  
 (w) Aug. contra Faustum, L. xxiii. c. 8, 9. (x) Lit. Scheme, c. 8.  
 (y) Faustus apud Aug. ut supra. Et Lit. Scheme, ut supra.  
 (z) Ant de Dom. Spalatent. de Rep. Ecclæ l. vi. c. 1. pag. 7, 8, 9.

might be sufficient to vindicate St. *Mat-* SERM.  
*thew* in deducing the Pedigree by *Joseph*, V.  
 when he wrote for the Use of the *Jews*,  
 and in Compliance with their Method;  
 yet I think it cannot answer the ancient  
 Prophecies concerning him, which are  
 couched in the strongest and most empha-  
 tical Expressions, to say that his reputed  
 Father was so descended, unless his Mo-  
 ther, from whom he really took the Sub-  
 stance of his Body, had been so too.

It is therefore material to observe, that  
 the *Jews* were usually careful (and much  
 more we may suppose in the royal Family  
 of *David*) to marry in their own Kindred;  
 and there was a special Law of *Moses* to  
 oblige all such to it as were Heiresses, as the  
 blessed Virgin is reported to have been (a);  
 so that in describing the Pedigree of *Joseph*,  
 the House or Family was shewn of which  
 she really descended (b). Accordingly St.  
*Paul* speaks of it as a Matter out of Con-  
 troversy: *It is evident* (says he) *that our*  
*Lord*

(a) *Epiphanius* says, the blessed Virgin was given to *Jo-*  
*seph*; κλήρον εἰς πῶτον ἀναγκασάντων αὐτὴν ἡμεῖς. Har. 78.  
 page 1038.

(b) *Eusebius* adds this Observation to *Africanus's*, in order  
 to obviate the Objection above mentioned.

SERM. *Lord sprang out of Judah* (a). And again  
 V. he observes, that *Jesus Christ was made*  
*of the Seed of David, according to the*  
*Flesh* (b); which could not mean that he  
 was so merely by Construction of Law,  
 but by real Extraction of the Substance  
 of his Flesh. The Angel *Gabriel* is said  
 to have been *sent to a Virgin espoused to a*  
*Man whose Name was Joseph, of the*  
*House of David* (c); where *the House of*  
*David* is most reasonably understood to be  
 mentioned as the Virgin's Family; since  
 she is the Person principally meant to be  
 described or characterized in that Passage (d).  
 And at the Taxing of *Augustus*, when  
 every one went to be taxed in his own City,  
 the Virgin (we read) went to *Bethlehem*  
 together with *Joseph*, in order to be taxed  
 or registred (e), and therefore must have  
 been *of the House and Lineage of David*,  
 as well as he. This the *Christians* affirmed  
 from the Beginning; nor do we find it con-  
 tradicted till the Time of *Celsus* (f), when  
 the genealogical Tables were destroy'd, and  
 the

(a) *Heb.* vii. 14. (b) *Rom.* i. 3. (c) *Luke* i. 27.

(d) See Bishop *Kidder's* Demonstr. par. ii. ch. 13.

(e) *Luke* ii. 3, 4, 5. (f) Apud *Origen.* l. 2. p. 80.

the Memory of minuter Circumstances SERM.  
 was worn out. Nor is there any Thing V.  
 of Moment alledged to overthrow it. St.

*Augustine* (g) rejects *Faustus's* Pretence of her Father's being a Priest, as without any Authority : And as for the Relation which she bore to *Elizabeth*, (besides that the Word admits of a more general Sense,) that is easily accounted for, in that the Tribe of *Levi* having no Inheritance, and therefore being not subject to the Law of Heiresses, did more frequently make Intermarriages with other Tribes, so that either by taking a Daughter of *Judah* unto them, or giving a Daughter of theirs into *Judah*, there might be easily contracted an intimate Relation between *Mary* and *Elizabeth*.

HAVING all this Reason to believe, that the blessed Virgin was of *the House and Lineage of David*, I see nothing to hinder us from offering a second Scheme of Reconciliation, and supposing that, as St. *Matthew*, who wrote his Gospel for the Use of the *Jews*, has given us the Pedigree of *Joseph*, into whose Family the blessed Virgin was received by Marriage, so that her Son, in  
 Con-

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(g) Ut supra, cap. 9.

SERM. Construction of Law, must be reputed  
 V. his; so *St. Luke*, who wrote to the *Gentiles*, and was one himself, might chuse to give us the real Genealogy of *Jesus* by his Mother's Ancestors, that so from both Evangelists together we might have a double Pedigree from *David*, the first by the Line of *Solomon*, the other by the Line of *Nathan*. In Confirmation of which it may be observed, that *Eli*, or *Heli*, (which was the Name of *Joseph's* Father in *St. Luke*,) might probably be the Contraction of *Elia-kim*; which being of the same Import, is promiscuously us'd for *Jehoiakim*, or *Joa-chim*, which is by ancient Tradition reported to have been the Name of the Virgin's Father (*b*). And though I will not take upon me to affirm it, yet it may seem no improbable Conjecture, that the *Family* of *Nathan* had been referr'd to by the Prophet *Zechary*, as the Line of the *Messiah*, when he describes the Inhabitants of *Jerusalem* as *looking on him whom they had pierced, and mourning for him every Family apart* (*i*); upon which Occasion a  
 few

(b) Vide Epiphani. Her. 78. § 17.

(i) Zech. xii. 10, 12.

few are mentioned particularly; in the first place *the Family of the House of David apart, and their Wives apart*; and then follows immediately *the Family of the House of Nathan apart, and their Wives apart*; where the *House of Nathan* (which was otherwise included in the *House of David*) seems on purpose to be added for a nearer Restriction of the Line of *Christ*. Which joined with the foregoing Considerations, makes it likely, that the Pedigree which is drawn through the Family of *Nathan*, is no other than the Family of the blessed Virgin.

It is true, the Virgin *Mary* is not mentioned by Name in *St. Luke*, any more than in *St. Matthew*, because it was not usual to derive Pedigrees by Women; but *Heli*, if her Father by Nature, might well be deemed the Father of *Joseph*, who was really become his Son-in-Law by this Marriage. Thus there is no Difficulty in the Text, as it is read in our Translation, *Jesus, being (as was supposed) the Son of Joseph, which was the Son of Heli*, namely, by this Marriage with his Daughter. It cannot be said, indeed, that the Phrase is so used

SERM.  
V.  
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SERM. used in any other Article of this Pedigree ;  
 V. but then it is evident, that it is not used  
 throughout in one and the same Acceptation ; for when *Adam*, in the last Article, is termed *the Son of God*, it must then at least be used in a different Sense from all the other Degrees of this Genealogy ; and if we admit of this Variation in the last Article, I see not what can be objected to the Admission of another in the first (*k*). By this Scheme, indeed, it is allowed, that Christ's Descent by his Mother, was neither naturally nor legally derived from *Solomon* ; nor was it needful that it should, whatever some great Men (*l*) have imagined to the contrary. He was promised to come from the *Loins of David*, and as the *Fruit of his Body* ; so that it was necessary his fleshly Extraction should be de-  
 duced

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(*k*) This I think sufficient ; but there is another Solution (if any chuse to follow it) which supposes *Jesus* himself to be here represented as the *Son* (*i. e.* Grandson) of *Heli*, and so includes the Name of *Joseph* in the same Parenthesis with ὁ ἐνμύητο, in this Manner ; καὶ αὐτὰς ἦν ὁ Ἰησοῦς ὡσεὶ ἐκ τῶν Τριάκοντα ἀρχόμενος, ὃν (ὁ ἐνμύητο ὁὗτος Ἰωσήφ) τῷ Ἠλὶ. κ. τ. λ. Vid. Spanhem. Dub. Evang. par. i. page 124. ad Dub. 22.

(*l*) Jam si a *Mariæ* genealogia excludetur *Solomo* Christus. esse Christus desiet. Calvin. Comment. in Harm. Evang. ad Mat. i. v. 3. Vid. Spanhem. Dub. Evang. par. i. Dub. 22.



duced from him; but that might be fulfilled in the Line of *Nathan*, as well as *Solomon*. *Solomon*, as the immediate Son of *David*, and the Heir of his Throne, was an illustrious Type and Figure of the *Messiah*: But many were the Persons who figured out the several Parts of his Office and Character, and yet are not reckoned in the List of his Progenitors. The Right of Succession to his Throne will be equally secured, if *Joseph* be supposed only the last in the Line of *Solomon*, and the blessed Virgin to be the Heiress of the Line of *Nathan* (m). Though, to speak the Truth, I cannot say it was necessary that Right should devolve on him from the eldest Line; for as *Solomon* was not himself the

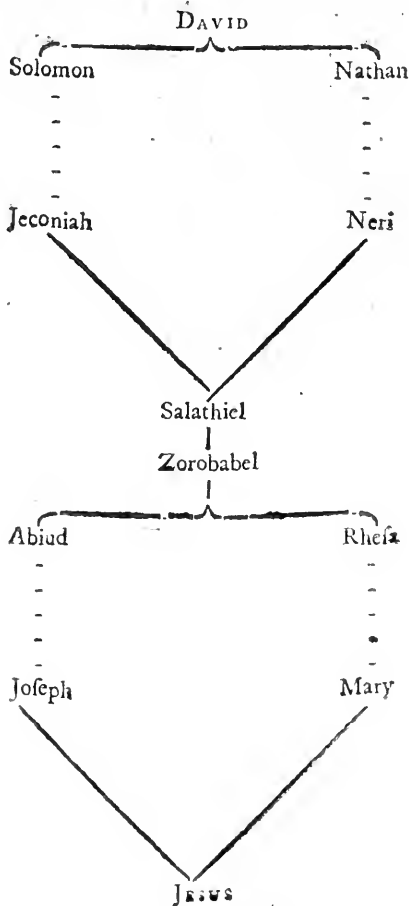
SERM.  
V.

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(m) And yet, if any one shall chuse it, we may deduce the Virgin's Pedigree from *Solomon*, by supposing *Salathiel* and *Zerobabel* to be the same Persons in both Pedigrees; and then the former of them, by the Law of *Levirate*, might naturally be the Son of a Father in one Line, and legally the Son of a Father in the other, the Males of the first Line being quite extinct. After this, *Zerobabel* having two Sons, viz. *Abiud* and *Rhesa*, *Joseph* might descend from the elder of them, and the blessed Virgin from the younger, and so the Line of *Abiud* concluding with *Joseph*, his Right, in consequence of his Marriage with *Mary* the Daughter of *Heli*, would pass into the Line of *Rhesa*, and so the Son of *Mary*, in the Course of Law, would become the rightful Successor of *David*. See Dr.

SERM. the eldest Son of *David*, so I see nothing  
 V. hinder, but the *Messiah* also might be de-  
 scended


*Dr. South's Sermon on Rev. xxii. 16. Vol. III. page 339, &c.*  
 Let this then be the Representation of the second Scheme.



scended of a younger Line, especially since the temporal Kingdom was abolished, and his Throne removed. SERM.  
V.

IN vain then will any modern *Jews* or other Infidels endeavour to shake the Belief of that which was allowed among the Ancients, that *Jesus* was the Son of *David*, as well as *Abraham*. And now having cleared this great Point from the Prejudices that might seem to lie against it, I may the better proceed to consider those Prophecies of the *Messiah*, which fall within the Compass of the second Period, namely, such as were subsequent to the Call of *Abraham*. And because this takes in a large Tract of Time, and great Variety of Prophecies, (the Notices of the *Messiah* being more clear and frequent, as the Time for his Appearance advanced nearer on,) it will be proper again to distinguish this Period into shorter Intervals, that we may better observe the gradual Opening of this great Mystery, and see by what Steps the Knowledge of the Gospel was communicated and displayed, To this Purpose St. *Matthew* has furnished a Remark, at the Conclusion of his Genealogy, which divides

L vides

SERM. <sup>V.</sup> divides the whole Period into three Intervals.  
 So (says he) *all the Generations from Abraham to David, are fourteen Generations; and from David until the carrying away into Babylon, are fourteen Generations; and from the carrying away into Babylon unto Christ, are fourteen Generations (n).*

IT can hardly be supposed the Evangelist should have made this Distinction without some View or Design. In general it may be said, that it is helpful to Memory, and a Means of preserving the Text from Falsification or Corruption. But might not other Methods of Division have been as useful to those Purposes? What was the special Ground for giving the Preference to this tripartite Division, and dropping some Generations in the second Interval to make it equal to the rest? To omit the mystical Accounts which have been given of this Matter, that of St. *Chrysostom* is most generally followed (o), That in regard there were three more remarkable Estates of the *Hebrew* Commonwealth, as it was first in a State of Growth or Increase, and governed

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(n) Mat. i. 17.

(o) D. Chryc. Hom. 4. in Mat. Vide & Spanhem. Dub. Evang. par. 1. Dub. 15.

governed by Patriarchs, Prophets, and SERM.  
V.  
Judges, till the Time of *David*, (no Account being taken of the Reign of *Saul*, which was tragical and unhappy, and hastened by the precipitate Desires of the People, before the Time which God had chosen for the Monarchy,) next in its regal or monarchical Estate, as it was governed by a Race of Kings from *David* to the Time of the *Babylonish* Captivity; and, lastly, in its weaker State of Declension and Dependence, as this Abolition of the regal Power was followed by a Succession of Ducal Governors and Chief Priests, who ruled with the Assistance of the *Sanhedrin* till *Herod's* Assumption of the Government, not long before the Birth of Jesus; it was St. *Matthew's* View to divide so long a Tract of Time with an Eye to these remarkable Changes in the Government. And as this is agreeable to the Method of most Historians, when they would give a succinct View of any Nation, from first to last, (as of the *Romans* for Example, who were governed first by *Kings* (p), then by *Consuls*, *Dic-*  
L 2 *tators*,

(p) Tacit. Annal. Lib. 1.

SERM. *tators*, and *Decemviri*, and last of all  
 V. by *Emperors*;) so withal it might give an  
 Intimation, that upon the Birth of Christ,  
 at a like Distance of Generations with the  
 former, there was now another Change of  
 Affairs to be expected in the Erection of  
 that Kingdom which should never be de-  
 stroyed.

BUT to say the Truth, as St. *Matthew's*  
 View was to clear up the Pedigree of Christ,  
 after the Method of the *Jews*, so in his  
 Distribution of it into three Distinctions,  
 he seems to have had an Eye not merely  
 to the temporal Changes that might hap-  
 pen in the Government, but likewise to the  
 most remarkable Alterations in the State of  
 Prophecy with relation to the *Messiah*,  
 which opened by Degrees, and grew more  
 and more express as the Time for his Ad-  
 vent approached nearer on. In the Time  
 of *Abraham* he was promised to come of  
 his Posterity, considered as a select Body  
 of People, separate from other Nations.  
 And so it continued with little other Re-  
 striction, besides the Tribe of *Judah*, till  
 the Erection of the Kingdom in the House  
 of *David*. Then that royal Family was  
 fixed

fixed for his Nativity; and the Prophets SERM.  
V. are full in their Descriptions of the Peace and Splendor of his Reign, and the Extent of his Authority, though not without some Intermixture of the Contempt and Sufferings which he should go through. And because the Credit of the House of *David* seemed (as it were) lost, and sunk in the *Babylonish* Captivity, it was needful, by new and express Promises, to raise the dejected Spirits of the *Jews* with Hopes of Restoration, and more punctually to fix the Time for the coming of this great Deliverer.

To go through all the Prophecies of every Period, would be a Work of large Compass and Extent. It may suffice to my Design, to shew what was the chief View and Purport of them under every Division. I should begin therefore with the first Interval from *Abraham* to *David*, whilst Christ was promised to come of the Seed of the Patriarchs, and of the Tribe of *Judah*. But that I leave for the Subject of some following Discourses.

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# SERMON VI.

Preach'd

SEPTEMBER 7. 1730.

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The Promises made to *Abraham* and  
his Seed.

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The First SERMON on this Text.

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Gal. iii. 16.

*Now to Abraham and his Seed were the Promises made. He saith not, and to Seeds, as of many; but as of one, and to thy Seed, which is Christ.*

SERM.  
VI.

**I** HAVE formerly consider'd those Prophecies of the *Messiah* which were previous to the Call of *Abraham*, and have so far prepared the Way to those which follow it, as to shew the Nation and Family of *Jesus*, and remove some considerable Difficulties which have been thought



thought to occur in those Genealogies or Pedigrees which are recorded in the Gospel. It may, therefore, now be assumed as an undoubted Truth, That *Jesus* was, as the *Jews* expected their *Messiah* to be, of the *Seed* of *Abraham*, and of the Family of *David*. It remains now to be shewn, That this their Expectation was not grounded meerly in modern Prejudice, but had a real and rational Foundation in the ancient Predictions which were given to their Fathers. By those Predictions, it was observed, the Matter opened gradually; and as there were three more remarkable Estates or Conditions of the *Hebrew* Commonwealth, with respect to their Government or outward Polity; one from the Call of *Abraham*, to the Erection of the Monarchy in the House of *David*; the next to the Destruction of it in the *Babylonish* Captivity; and the last from thence to that Age in which *Jesus* did appear; so the Prophecies of the *Messiah* were suitably diversified, either generally to denote his as coming of that Nation or People, or as inheriting the Throne and Monarchy of *David*; or as specially repairing, and at a

SERM.  
V.  
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SERM. VI. <sup>VI.</sup> set Time, the Breaches and Injuries sustained by it. With a View to this Variation, I took leave to conjecture, That St. *Matthew*, in his Deduction of the Pedigree of *Jesus* from the Time of *Abraham*, has distinguish'd it into three Periods or Intervals; and accordingly I purposed to consider the State of Prophecy under each of those Periods distinctly, with regard to this great Event, the Coming of the *Messiah*.

THE general Corruption and Degeneracy of Mankind was not cured by the Flood, but the Insolence of their Attempts appeared quickly in the Tower of *Babel*, and in the Growth of Idolatry. The *Chaldeans* were very early tinctured with Idolatrous Notions (a): And if the Inhabitants of *Egypt* and *Canaan* did not so soon lose the Knowledge and Worship of the true God, yet there were some among them charged with great Enormities in Practice; and God, who foresaw how this would shortly vitiate and corrupt their Principles, thought fit to select a single Family

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(a) See Mr. *Shuckford's* Connec<sup>t</sup>. Vol. I. p. 309, &c.

Family, for Preservation of the Worship SERM.  
of the one true God, and for a nearer Li- VI.  
mitation of that Line in which the *bleſſed*  
*Seed* ſhould be expected, affording new and  
clearer Revelations of that Matter.

THAT *Seed* had been already determin'd  
to the Line of *Shem*; and among his De-  
ſcendants we find *Abram* ſingled out,  
to receive a Confirmation of the ancient  
Promiſe, and aſcertain the Completion of  
it in ſome of his Poſterity. And from  
henceforth we perceive a mighty Altera-  
tion in the Divine Oeconomy: The Fa-  
mily of *Abram* was to be diſciplined as  
a ſelect People, and God in a peculiar  
Senſe had engaged to be *a God unto him,*  
*and to his Seed after him (b).* Whiſt  
other Nations ſeemed to be neglected, and  
left to follow their own Imaginations, he  
preſcribed them a Body of Laws as their  
proper Head and Governor; and by a conti-  
nued Series of typical Prefigurations, pre-  
pared them for the Acknowledgment and  
Reception of that great Deliverer who  
had been promiſed from the Beginning.

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(b) *Gen* xvii. 7.

SERM.

VI.



It cannot be supposed, that the original Covenant with Mankind was meant to be vacated or superseded by this special Engagement with the Family of *Abraham*. It is expressly mention'd more than once, that *all Nations* were to have an Interest in the Benediction that was bestowed on him, *In thee and in thy Seed shall all the Nations of the Earth be blessed* (c). From hence it is reasonable to collect that People of *all Nations* were to be grafted into his Family, in order to receive the Blessing which was promised him as *Father* of them *all*; and that whatever was specially engaged to his natural Posterity, had a typical Relation to the Days of the *Messiah*, and the Privileges of the Church, to be gather'd by him out of *all Nations*. The principal Parts of that Relation are with great Clearness and Accuracy pointed out by our Apostle in this and the following Chapter. I know some great Men have thought fit to give up this Argument of the Apostle, as not conclusive in it self, as suited only to the *Jewish* Method of interpreting

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(c) *Gen.* xii. 3. xviii. 18. xxii. 18.

interpreting by *Allegory*, but not really SERM.  
 founded in the Genius and Design of VI.  
 Scripture. But be their Names as great and  
 as many they will, I shall venture to state  
 the History as given by *Moses*, together  
 with the Apostle's Exposition of it; and  
 see whether the Circumstances of the Case  
 do not easily incline a considerate Reader  
 to close in with him. *The Secret of the  
 Lord is with them that fear him, and he  
 will shew them his Covenant (d)*. If Men  
 be religiously disposed, and attend in earnest  
 to the Genius and Drift of Scripture, they  
 will discover in many Places a sublimer  
 Sense, than appears upon the first and su-  
 perficial Observation. But if they be dis-  
 posed only to scoff and cavil, these are  
 not the Men, whom the Holy Ghost thinks  
 fit to Honour with his gracious Influences,  
 for they are *the Meek* whom he has pro-  
 mised to *guide in Judgment*; and *such as  
 are gentle, them shall he learn his Way (e)*.

The Promise to *Abraham* is, by a late  
 Impugner of the Christian Revelation (f),  
 term'd

(d) *Psal.* xxv. 14. (e) *Ver.* 9.

(f) *Scheme of Lit. Proph.* ch. 5. §. 3.

SERM. termed *the Corner-Stone of the literal*

VI.

Prophetick Scheme, as being principally built upon by those who would produce express and literal Predictions of Christ out of the Old Testament. And, indeed, when Christ is specially considered as promised to the *Jews*, there can be little wonder if passing by the preceding Predictions given to Mankind, they should fix their *Æra* in the Call of *Abraham*, to whom so illustrious a Promise was most expressly renew'd and confirm'd. It was first made to him in Person; *In thee shall all Families of the Earth be blessed* (g), because then the *Messiah* was supposed to be included in him, *when as yet he had no Child* (h). But after the Birth of *Isaac*, the *Messiah* was no longer included in *Abraham*, but in his *Seed*; and therefore the Terms of the Prophecy were alter'd: *In thy Seed shall all the Nations of the Earth be blessed*, (i) or (as the Word in the fourth Conjugation more emphatically signifies) *shall bless themselves*, namely, by getting engrafted upon his Stock, and so entitled to the Blessing of his Seed.

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(g) *Gen. xii. 3.* And again in the third Person, *Gen. xviii. 18.* *All the Nations of the Earth shall be blessed in him.*  
 (h) *Act. vii. 5.* (i) *התברכו* *Gen. xxii. 18.*

It has, indeed, been pretended, that SERM.  
VI.  
 this Promise undertakes for nothing more, than such Increase and worldly Prosperity, as would strike *all Nations* round with Admiration, and induce them to *blefs themselves*, (as we say,) by wishing for like Prosperity with the Seed of *Abraham*; or else to use it for a Form of Benediction when they wish'd well to other People, that they might be *as the Seed of Abraham*. To confirm which Remark, this Case has been urged as parallel with the Blessing of the Sons of *Joseph* (*k*), to whom the Patriarch *Jacob* bequeath'd his Benediction in these Terms, *In thee shall Israel blefs, saying, God make thee as Ephraim and as Manasseh* (*l*). But besides that here is a manifest Variation of the Phrase in the Original, which quite destroys the Analogy of these Passages (*m*): If this had been all that was intended by so solemn a Promise, and so many Times repeated, and upon which such mighty Stress

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(*k*) See Scheme of Lit. Proph. *cb.* 5. § 3 See also *Jurieu's Crit. Hist. Vol. I. cb.* 1.

(*l*) *Gen.* *xlvi.* 20.

(*m*) See Shuckford's Connection of Sacred and Profane History. *Vol. I. pag.* 288.

SERM. VI. is laid as the principal Part of the *Covenant established with Isaac*, it seems extraordinary that *Ismael* should be judged to stand excluded, who in respect of Matters merely temporal, seems to have received Promises but little inferior. Nay, if we consider how much sooner his Promise took effect, and how many Years his Sons enjoy'd a Settlement before the *Israelites*, whose promised Inheritance of *Canaan* was postponed for more than four hundred Years after the Call of *Abraham*(*n*); there can be little Ground to understand this Blessing of temporal Acquisitions, there could be little Comfort from such Interpretation to those Persons, who had no Hope to have their Lives extended to so long a Period. But if they saw Christ promised for the Deliverer of Mankind, this was Matter of great Joy and Transport in all Ages of the World; and upon this Foot it was, that *Abraham* himself rejoiced to see the Day of Christ, for he saw it, and was glad(*o*).

THIS

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(*n*) *Gen.* xv. 13.


(*o*) *John* viii. 56.



THIS then was the material Difference SERM.  
 between the Blessing of *Isaac* and that of *Ishmael*. VI.  
 In respect of Matters temporal,  
 there was no great Inequality between  
 them, except that the very temporal Blessings conferr'd on *Isaac*, were made the  
 Seals or Types of spiritual Blessings; whilst  
 those of *Ishmael* had no such Relation or Significancy, but were referr'd merely to secular or worldly Views, from whence he came to  
 represent those Persons in the Line of *Isaac*,  
 or of *Jacob*, who rested in external Promises; and without looking to the spiritual  
 Meaning of such outward Privilege, were content with the Possession of an earthly  
*Canaan*, and the outward Pomp and Ceremony of legal Services. The Case was  
 plainly this: There were two Covenants  
 with *Abraham*, or (which is all one) two  
 Parts of the same Covenant, the temporal  
 and Spiritual (*p*), or the outward, which  
 related to Things earthly and visible, and  
 the inward, which differ'd nothing from the  
 Gospel it self. Both Parts were clearly  
 convey'd to *Isaac*; but *Ishmael* receiv'd  
 but

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(p) See Bishop *Sherlock's* Use and Intent of Prophecy-  
*Discourses* V.

SERM. but one. And as there were many in the  
 VI.  Line of *Isaac*, who attended only to the  
 temporal Part, or to the Law afterwards  
 given, consider'd in it self, and neglected  
 what was spiritual ; these were still in the  
 State of spiritual Bondage, and therefore  
 fitly referr'd to the Treatment and Cove-  
 nant of the Bond-Woman's Son, which  
 reach'd only to temporal and outward  
 Things. And so the Apostle has explain'd  
 this Matter, that *Abraham had two Sons* (q),  
 whose different Estate and Condition did  
 fitly figure out the different Hopes and  
 Dispositions of Men, who looked to be  
 sav'd either by Faith in the *Messiah*, or by  
 ritual Services. These *two Sons* were born,  
*one of a Bond-Maid, the other of a Free-*  
*Woman*, to denote on one Hand the  
 Bondage and Servitude of those who are  
 guided only by temporal and external Mo-  
 tives, and look'd to be accepted for out-  
 ward ritual Services : And on the other  
 Hand, the generous Freedom and Liber-  
 ty of those, whose Hearts were puri-  
 fied by Faith, and taught the Duties of  
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(q) *Gal. iv. 22, &c.*

an inward and spiritual Obedience. And to SERM.  
 shew that the *Son of the Bond-Maid* did re- VI.  
 present those who rested in the *Sinaitical*  
 Covenant, when literally taken, and with-  
 out a typical View to the *Messiah*, she had  
 the Name of *Hagar* (*r*), a Word which  
 (in the Language of *Arabia*) imports a  
*Rock*, and is from thence made the Name  
 of a certain City built upon that rocky  
 Mountain, which is otherwise called *Sinai*.  
 From which Allusion of the Name it was  
 easy to consider her as a Type of the Old  
 Testament, or the literal and external Pre-  
 cepts deliver'd from Mount *Sinai* (*s*),  
 which the Son of *Sarah* denote those who  
 walked by Faith, and could see the inward  
 or spiritual Design and Meaning of the  
 Law.

BUT what, it may be asked, was not the  
 the *Sinaitical* Covenant dispensed to the  
 Descendants of the Line of *Isaac*? Were  
 not the legal Precepts, and all the *Appa-*  
*ratus* of a ritual Worship, expressly deli-  
 ver'd and prescribed to them? Had not

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they

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(*r*) Prideaux Connec. Vol. I. p. 430. Folio.

(*s*) Vid. Witf. Miscel. Sacra. Vol. II. Exerc. 5. de monte  
*Agar*.

SERM. they the temporal Promises of Plenty, and  
 VI. Prosperity, and long Life, and the Possession of an earthly *Canaan*? There is no Question but they had. But then, as there were two Parts to be considered in those Precepts and Promises, namely, the Letter or external Matter contained in them, and the Spirit or inward Design and Meaning of it, so there were two Sorts of People, whose Views and Purposes were different, in Proportion as they as they attended more to the one or to the other.

THE Land of *Canaan* was figurative of a *better Country*, i. e. *an heavenly (t)*, in Prospect of which the Patriarchs themselves were supported through a Life of Pilgrimage and Travel, though they knew the Letter of the Promise was not to be fulfilled 'till more than four hundred Years after its Delivery. The Promise had been made to *Abraham* in Person, as well as his Posterity; *To thee (says God) will I give it, and to thy Seed for ever (u)*. And yet he lived in that Country only as a Sojourner, and had no proper Inheritance or Dominion

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(t) *Heb.* xi. 16.

(u) *Gen.* xiii. 15.

minion of his own. How then was this SERM. VI. Promise or Engagement made good to him? Why, besides the literal Possession of that Tract of Ground, which was in due Time to be secured to his Family, it had moreover a latent or typical Respect to that *Recompence of Reward* which the Gospel proposes, as the Inheritance of those whose Faith is active and vigorous, and operates by Love? So again, *Long-Life*, in that Land of Promise, was typical of that *Everlasting-Life* which is proposed as the valuable Privilege of those who are justified by Faith, through the Redemption that is in Jesus Christ. Thus the City of *Jerusalem*, with its legal Privileges and its ritual Worship, did set forth by external Symbols, the spiritual Privileges of the Christian Church, whether in its present State of Grace, or in its future State of Glory, that *new Jerusalem which cometh down from God out of Heaven (w)*; that *Jerusalem which is above, which is free, and is the Mother of us all (x)*.

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(w) Rev. xxi. 2.

(x) Gal. iv. 26.

SERM.

VI.

WHAT wonder after this, if the whole Nation of the *Hebrews*, as a covenanted People, did figure out the collective Body of *Christians*, and those Nations that were at Variance or Enmity with them, should be put to denote the Enemies and Obstructors of the Christian Religion; whether those wicked Spirits and Powers of Darkness, who are by ancient Alliance confederated with the old Deceiver; or else, on the other hand, those persecuting Tyrants among Men, or those Corruptors of sound Doctrine, or Votaries to Sensuality, who are all engaged in the same Service with him, and labour in their respective Methods to oppose the Faith, and to withdraw Men from the Obedience of Christ? From hence it often comes to pass, that those Prophecies which literally refer to the Nation of the *Hebrews*, have yet such Characters intermixed, as shew them to be consider'd as typical of the future State of the Church, and the Judgments denounced against their Enemies, to be but as the Preludes of that heavier Vengeance God will one Day take on all the Adversaries of his Truth.

THIS will appear the more remarkable, SERM.  
VI. when it is remembered, that the Church at first to be gather'd from among the *Gentiles*, was only to succeed (agreeably to *Moses's* Prediction(y) as explained by *St. Paul*) in the Room of obstinate and unbelieving *Jews*; that when they had fallen from and forfeited their Privilege, God might however, still have a peculiar People, in order to provoke them to *Jealousy*, and induce them to return to him, from whom they had gone astray; that so when the *Fulness of the Gentiles* should come in(z), the *Jews* also might come in with them, and all be united in one common Faith and Hope of Salvation. In this State of the Case, the Church of the *Gentiles* being thus consider'd, as substituted in the Place of the *Jews*, and standing in their stead, it is very natural to conceive that the Predictions, which respect this State of Things, should often make mention of the *Gentiles* so called, and so incorporated under the Style and Title of the *Sons of Abraham*, and describe their Privileges by those of

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that

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(y) *Deut.* xxxii. 21. *Rom.* x. 19. --- xi. 11.

(z) *Rom.* xi. 25, 26.

SERM. VI. that peculiar People in whose Place they stand.

IF I should pursue this Observation, so as to exemplify it in a Train of Instances, it would bring me below the Period I proposed to consider. My present Design by it, is only to illustrate the Purport of the Promise made to *Abraham*: And as the Blessing of the *Messiah* was plainly the principal Thing contained or stipulated for in it, so from hence it may appear, that even the temporal Privileges annex'd to it, had a typical View or Relation to this grand Blessing, and were meant to betoken something of a higher and more important Nature, to be conferr'd in Virtue of the *everlasting Covenant*. In Proportion to these Views or Respects, in which the Promises might be consider'd, there were two sorts of People (as was said before) observable in that Nation; the one carnal or literal, who look'd for the external Promises, and restrained their Views to worldly Satisfaction; the other faithful or spiritual, who had an Eye to the Spirit or mystical Design of such Engagements, and looked forward to the spiritual Blessings stipulated for in Christ



Christ. Of both Sorts we have a Type in SER M. VI. the two Sons of *Abraham*; the one born of a *Bond-Maid*, in the usual Course of natural Conception, and entitled only to temporal and outward Privileges; the other born of a *Free-Woman*, and by *Promise*, beyond the Hopes and Expectations of the Course of Nature, and entitled to such high Privileges, as made him a lively Type both of Christ himself, the Author of Salvation, and likewise of all those, who, by virtue of their spiritual Union, are joint Heirs with him.

NOR is it therefore without Mystery, that the Scripture has recorded the Expulsion of *Isbmael*, as not admitted to partake of the same Privilege with *Isaac*. It might have seem'd, perhaps, a Piece of Female Frowardness in *Sarah*, to insist on such Expulsion (a). *Cast out*

M 4

(says

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(a) The Author of *Christianity as old as the Creation*, (*ch. xiii. p. 329.*) charges *Abraham*, on this Account, as guilty of a *very barbarous Action*; which is in effect to charge God with Barbarity, who approved of it. But if we consider what temporal Provision God's Providence made for *Isbmael*, and how this outward Procedure was figurative of other Matters, the whole is clear'd up (I think) beyond Exception; especially if we consider the Condition of the World in these early Times, when it was easy to find a Settlement

SERM. VI. (says she) *this Bond-Woman and her Son*; *for the Son of this Bond-Woman shall not be Heir with my Son, even with Isaac (b).* Accordingly *Abraham* seems to have represented it; and *the Thing* (says the Text) *was very grievous in Abraham's Sight, because of his Son (c).* But when we consider that the Matter met with divine Approbation, and *God said unto Abraham, Let it not be grievous in thy Sight, because of the Lad, and because of thy Bond-Woman; in all that Sarah hath said unto thee, hearken unto her Voice, for in Isaac shall thy Seed be called (d):* there will be reason to ascribe this Dispensation to a higher Cause, as mystically denoting the Worthlessness of merely ritual and external Services, and the Acceptance only of the faithful *Seed*, or those who are *Children of the Promise*.

FROM all this we may perceive the Force of the Apostle's Reasoning, that they

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element in any Country, and therefore usual to send the younger Children abroad in this Manner. See *Mr. Shuckford's Connection of Sacred and Prophane History*. Vol. II. p. 17, &c.

(b) *Gen.* xxi. 10.

(c) *Ver.* 11.

(d) *Ver.* 12.

they are not all *Israel*, which are of *Israel*; that mere fleshly Extraction is not enough to entitle to the full Privilege of Sons of *Abraham*. For though there were external Privileges to follow the external Relation in the proper Line, yet those Privileges had a higher and spiritual Import; for which they were not qualified without a spiritual Alliance, by virtue of their Union with the promised Seed, and Imitation of that Faith of *Abraham*, which was imputed unto him for Righteousness.

AND as in this View it appears, that many who were sprung from *Abraham*, according to the Flesh, were yet Strangers to the spiritual Privileges of his Children; so, on the other hand, 'tis evident that such as were received into the Church, and imitated that Patriarch's Faith and Obedience, of what Race soever they descended, were mystically united in Christ, who sprang lineally from him; and so to all spiritual Intents and Purposes the *Sons of Abraham*, and grafted into his Stock. Of this the *Jews* themselves could not wholly be insensible, when they admitted the Faithful from among the *Gentiles* as Profelytes

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SERM. to their Religion, and received them in-  
 VI. to one Body with themselves, by their  
 ~~~~~ initiatory Rite of Circumcision. But for-  
 asmuch as *Abraham* was accepted before  
 the Institution of that Rite, and received it  
 only as *Seal* of his *Justification* through the  
*Faith* he had before, they ought to have  
 collected farther, that that Ordinance had  
 no natural Virtue nor Power in itself, but  
 God might admit the Members of his  
 Church without it; that therefore when  
 the *Messiah* should appear, this *Difference*  
 should be no longer made *between the Jew*  
*and the Greek* (e), but the *Law of carnal*  
*Ordinances* being then *abolished* (f), all  
 Nations should be admitted upon easier  
 Terms. It was thus (we contend) *that*  
*the Blessing of Abraham* was to *come on the*  
*Gentiles through Jesus Christ* (g). From  
 hence therefore argues the Apostle to the  
*Galatians*, *Know ye, therefore, that they*  
*which are of Faith, the same are the Chil-*  
*dren of Abraham* (h); *and the Scripture*  
*foreseeing that God would justify the Hea-*  
*then*

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(e) *Rom. x. 12.* (f) *Eph. ii. 15.* *Heb. ix. 10.*  
 (g) *Gal. iii. 14.* (h) *Verse 7.*

then through Faith, preached before the <sup>SERM.</sup> Gospel unto Abraham, saying, In thee shall <sup>VI</sup> all Nations be blessed. So then they which be of Faith, are blessed with faithful Abraham (i): And this likewise (as the same Apostle to the Romans (k) teaches) was implied in that other Promise made the Patriarch, that he should be a Father of many Nations, viz. not only by Descent, but Principle. For if ye be Christ's (as he has it in this Chapter) then are ye Abraham's Seed, i. e. if ye be engrafted mystical Members of Christ's Body (l), and so made one with Christ, who was lineally descended of the Stock of Abraham, then are ye through him reputed also for the Seed of Abraham, that spiritual Seed to which the Blessing is ensured, and therefore Heirs according to the Promise.

THUS we see how the New Testament was involv'd under the Old; and the same Scheme of Salvation has been regularly pursued through all Ages of the World. The letter of external Privileges might belong to the natural Posterity of Abraham.

But

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(i) Gal. iii. 8, 9. (k) Rom. iv. 17. (l) Gal. iii. 29.


SERM. VI. But the Spirit, or mystical Design and Meaning of them, was no other than the Gospel itself, which extends its Benefits to People of *all Nations* indifferently, and unites them into one Body as the spiritual *Sons of Abraham*. It is thus the Apostle declares him to be the *Father of us all* (m), i. e. of *all them that believe, though they be not circumcised, that Righteousness might be imputed to them also* (n), and the *Father of Circumcision to them who are not of the Circumcision only* (o), (who have not only the outward Mark in their Flesh,) *but also walk in the Steps of that Faith of our Father Abraham, which he had, being yet uncircumcised. For he is not a Jew, which is one outwardly; neither is that Circumcision, which is outwardly in the Flesh* (p): (Such outward Signs and Characters are by no means sufficient to distinguish the true genuine *Sons of Abraham* from *Sons of Belial* :) *But he is a Jew which is one inwardly; and Circumcision is that of the Heart,*

(m) Rom. iv. 16.

(n) Verse 11.

(o) Verse 12.

(p) Rom. ii. 28.

Heart ; in the Spirit, and not in the Letter ; SERM. VI.  
*whose Praise is not of Men, but of God (q).* 

AND this may explain to us the Drift and Purport of the Apostle's Remark in the Text, *To Abraham and his Seed were the Promises made : He saith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Christ.* Though *Seed* may be a Name of Multitude, and contain many Individuals, yet they are such, as in some View or other are collected into Unity, and referred to one Head or Original. But *Abraham* having *two* different Kinds of *Seeds*, it imports us to consider to which of these the Promises were made. It could not be to both in the same Meaning or Latitude ; because *Abraham* had *two Sons*, who stand distinguished in this very Respect, That in one of them his *Seed* was to be *called*, and not in the other ; that other therefore could not be the *Seed to which the Promises were made.* His natural Posterity by *Isaac* was typified in *Ishmael* ; and, as such, entitled only to the literal and external Matter of the Promises. But the  
 spiritual

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(q) *Rom. ii. 29.*

SERM.  
VI.

longed only to the mystical or spiritual *Seed*, of which *Isaac* was himself a Type. And that *Seed*, says the Apostle, is *Christ*, viz. Christ principally and more eminently, but considered withal as *Head* of that mystical Society in which the Faithful of all Nations were gathered into one, reputed as Members of his mystical Body, and reckoned for that *one Seed of Abraham*, to which *the Promises were made*. So were *all Nations* to be *blessed in Abraham*, and in *his Seed*; God's faithful People, of whatever Lineage or Extraction, were to be spiritually united with Christ, and so grafted on the Stock of *Abraham*, that Stock in which *his Seed* was to be called, *that the Blessing of Abraham might come on the Gentiles through Jesus Christ*, and they might be intitled to claim under him as Father of the Faithful. So that the *Seed of Abraham* is a Phrase of like Import with the *Seed of the Woman* formerly explained (*r*); and as *Adam* is set forth in Scripture for the Head and Representative of

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(r) See Sermon III.



of Mankind, considered in their fallen and SERM.  
degenerate Estate; so has *Abraham* the VI.  
Honour, on the other hand, to be proposed  
as the common *Father* of all those that are  
restored; though not by natural Descent,  
yet by Virtue of their spiritual Union with  
Christ his Son, the Head of the Elect, and  
in Right of their Substitution in the Room  
of the *Jews*, who were naturally sprung  
from him. Being united with Christ the  
promised *Son of Abraham*, and supplying  
the Defection of his natural Posterity, they  
are significantly reputed for *his Children*,  
and entitled to the Blessings of his Co-  
venant.

How uniform, how admirable, how in-  
structive, is this View or Representation of  
the ancient Covenant, which makes Christ  
to be the Sum and Center of spiritual Bless-  
ings, and the outward Letter of temporal  
Advantages, to contain an inward Meaning  
of much higher Concern! The *New Te-  
stament*, indeed, as distinguished from the  
*Old*, is said to be a *better Covenant* or Te-  
stament, and *established upon better* (s)  
Pro-

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(s) *Heb.* viii. 6.

SERM. VI. *Promises.* But then the *Law* or the *Old Testament* is taken only for the external *Letter*, in which the *Jews* were too apt to acquiesce; otherwise, if we take in the *spirit* or mystical Design of it, it differed nothing from the Gospel itself, but only in the Manner and Circumstance of its Delivery. *Christ has brought Life and Immortality to Light through the Gospel* (t), which before was taught only by darker Hints and typical Representations. But still the Truths taught and designed were the same, though the one does more explicitly unfold what the other had involved in greater Obscurity. His *abolishing of Death* is mentioned as the Ground of such *Life and Immortality*: And what is that but the same Conquest of the *Serpent*, which had been promised from the Beginning, the same Reparation of the Damage done by Man's Apostacy,

How much nobler and more worthy an Idea does this give us of divine Revelation, than to imagine (as some have done) that God gave his ancient People no higher Views,  
be-

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(t. 2 Tim. i. 10.

beyond the Possession of a Plot of Ground, with long Life and worldly Affluence? Such Promises were, in their literal Import, a fit Encouragement to Men of low Understandings, and narrow Dispositions. But the Men of more exalted Faculties, and a sublimer Knowledge, who *saw, tho' thro' a Glass darkly*, the superior Privilege which we receive by Christ, and perceived the Substance represented by those Shadows, they had the Comforts of the Gospel in such Measure and Proportion, as was necessary to support their Hopes, and preserve a Sense of Religion alive upon their Minds. Thus the Church of Christ is one throughout all Ages, tho' under different Oeconomies, the Company of faithful Men looking for that Blessing of Redemption which was promised to Mankind immediately upon the Fall; but first in darker and obscurer Terms, as a Thing future, and fore-shewn by Types and figurative Shadows, that the acting of free Agents might not be too powerfully restrained by the Force and Evidence of the Prediction; since that, in the clearest and most resplendent Manner, in that *Fulness of Time*, when God was pleased to *speak unto us by his Son*.

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# SERMON VII.

Preach'd

OCTOBER 5. 1730.

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The Promises made to *Abraham* and  
his Seed.

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The Second SERMON on this Text.

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Gal. iii. 16.

*Now to Abraham and his Seed were the  
Promises made.*

SERM.

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**W**E have consider'd the original Promise made to *Abraham*, and seen how the whole Race of Mankind, upon certain Terms and Qualifications, have a real Interest and Claim to it; that it was not partially


tially restrained to his natural Posterity, SERM.  
VII.  
but, whilst that was pointed out for the Line of which Christ should descend according to the Flesh, the Blessing of his Redemption was meant to extend much farther, so that the Faithful from among all Nations, by being united in his mystical Body, should be reputed for the spiritual *Seed of Abraham*, and *Children of the Promise*; that therefore those outward Privileges which were literally bestowed upon his natural Progeny, were designed to figure out those inward and spiritual Blessings, which the Gospel more openly proposes to the Faithful in Christ Jesus: That lastly, to this Purpose, he had *two Sons*, who served as Types or Emblems of those two different Kinds of *Seeds* ascribed to him; the one born of a *Bond-woman* in the ordinary Course of Nature, and entitled only to temporal and outward Privileges, to be token his merely natural Posterity, resting in the Servitude of ritual Worship and external Promises; the other born of a *Free-woman*, and *by Promise*, beyond the Hope and Expectations of the Course of Nature, and receiving the Assurance of that *blessed*

SERM. *Seed* which should restore the Hopes of  
 VII. Immortality ; to betoken, on the other  
 hand, the Regeneration and new Birth of  
 those (of whatever Nation or Country)  
 who, being by Faith incorporated *into one  
 Body in Christ*, are reputed for that *one  
 Seed of Abraham*, to which alone the Pro-  
 mises were made in their sublime and spi-  
 ritual Acceptation. By all which we do  
 not mean that *Ismael* was absolutely re-  
 probated, or excluded from the Covenant  
 of Grace ; for though his natural Estate did  
 figure out the State of those who stand ex-  
 cluded for their own Demerit, yet if he  
 imitated the Faith and Obedience of his  
 Parent, he would then be spiritually grafted  
 on the Line of *Isaac*, and included in that  
 mystical Body which is reckoned for the  
*Spiritual Seed*.

THE like is to be said of the next Limi-  
 tation in this select Family. The *Blessing*  
 of *Abraham*, which had already been assu-  
 red to *Isaac* (a), was in the next Generation  
 bequeathed to his Son *Jacob* (b) ; and with  
 him again, in express Terms, God renewed  
 the

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(a) Gen. xxvi. 4. (b) Gen. xxviii. 4.

the same Covenant, that *in his Seed should* SERM.  
VII.  
*all the Families of the Earth be blessed* (c). 

By this means the Line of the *Messiah* was again pointed out; and though *Esau*, the other Son of *Isaac*, had likewise the Promise of many temporal Advantages (d), yet it was not without a plain Reserve of Superiority to the Posterity of *Jacob*, agreeably to that Prediction, which had been uttered before the Birth of them both, that *the Elder should serve the Younger* (e). That outward Superiority which took not place till many Ages afterwards, and was not designed to be perpetual, was aptly figurative of those spiritual Privileges which are enjoyed within the *Peculium*, and conferred as the Blessing of the *promised Seed*. This is what the Scripture terms the *loving* of *Jacob*, and *hating Esau* (f), because it figured out the Distinction God is pleased to make between those who continue in their fallen Estate, and those who, by virtue of their Union with Christ, and mystical Incorporation into his Body, do become

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the

(c) *Gen.* xxviii. 14.(d) *Gen.* xxvii. 39, 40.(e) *Gen.* xxv. 23.(f) *Mal.* i. 2, 3. *Rom.* ix 13.

SERM. the spiritual *Sons* of *Abraham*, and are  
 VII. entitled to the Promise of Redemption.

Not that either *Esau* himself, or any of his Sons were personally reprobated, or absolutely excluded from the Benefit of that Promise! For whilst God's outward Dispensations towards them, in not receiving them for his own People, nor training them up by a peculiar Discipline, did aptly fore-shew the lost Estate of those who are without the Covenant, they might themselves nevertheless, by Faith in that divine Promise which extended to *all Nations*, be mystically incorporated in *Christ Jesus*, and reputed for the *spiritual Seed*. There are indeed some Flaws in the Character of *Esau*, which fix a Brand upon his Memory in sacred History. But if the Matter were attentively considered, I judge it would appear, that *that* on which the Scripture lays the greatest Stress, namely, the *Selling* of his *Birthright* (*b*), to gratify the present Cravings of his Appetite, how far soever it might be blameable in itself, as slighting the Honour and Privileges of the  
 ancient

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(b) Heb. xii. 16, 17.



ancient Priesthood (*i*), or the *Blessing of* <sup>SER. M.</sup> *Abraham*, which might be deemed the <sup>VII.</sup> *Birthright* in his Family (*k*), is yet chiefly censured under a typical Respect (*l*), namely as it represents their Sin and Folly, who, for the sake of present and transitory Satisfaction, do forfeit and give up their Title to the Privileges of the heavenly Inheritance.

IN the next Descent after this, we find no such Exclusion, but all the twelve Sons of *Jacob* were alike within the Covenant, and received for God's peculiar People. Here therefore the Psalmist stops in his Recital of the several Limitations made in that select Family, when he recounts how at first God *made his Covenant with Abraham*, and then *his Oath unto Isaac*; how, lastly, he *confirmed the same unto Jacob for a Law*, and *to Israel for an everlasting Covenant* (*m*). Their Increase after this was such, that they soon grew considerable enough to be reputed a distinct Nation or Body of People; and then their

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typical

(i) See *Shuckford's Connection*, Vol. II. p. 134, and 201.

(k) See Bishop *Sherlock's* Use and Intent of Prophecy, Discourse 5. p. 133. &c.

(l) See *Jarvis's Crit. Hist.* Vol. I. ch. 12

(m) *Psal.* cv. 9, 10.

SERM. typical Relation to the Christian Church  
 VII. is the more obvious and natural, as they  
 figured out that mystical Body, which is  
 collected out of *all Nations*, and spiritually  
 incorporated in *Christ Jesus*.

THEIR Division into *Tribes* made them  
 the fitter Emblem of that Variety of *Nations*  
 and Kindreds of which the Church should  
 consist. And to this it seems likely, that *Moses*  
 might allude in that Passage of his Song,  
*When the most High divided to the Nations*  
*their Inheritance, when he separated the*  
*Sons of Adam, he set the Bounds of the*  
*People according to the Number of the*  
*Children of Israel (n).* Or if it should be  
 thought, from comparing the Number of  
 the Sons of *Noah* in the tenth Chapter of  
*Genesis*, with the Number of *Jacob's* Sons  
 at their Descent into *Egypt*, that the Law-  
 giver pointed rather to the Number of *Souls*  
 in Being at that Time, than to the Num-  
 ber of *Tribes* into which they were divided  
 afterwards: Yet still the Main of the Ob-  
 servation

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(n) *Deut.* xxxviii. 8. There is another Interpretation of  
 this Text, which supposes that *the Bounds of the Canaanitish*  
*People* were such, as might afterwards afford a convenient  
 Settlement for *Israel*.

servation will stand, that the Nation of SERM.  
 the *Israelites* bore a certain Proportion VII.  
 to the other *Nations* of the Earth, so that  
 in certain Respects they might be set to  
 denote or betoken one another. But in  
 St *John's Apocalypse* there is yet a more  
 direct Reference to this Division into *Tribes*;  
 where, as the Church of Christ, though ga-  
 thered from among the Gentiles, is repre-  
 sented under the Name of *Israel*, and de-  
 scribed by a Variety of Characters proper  
 to the *Jewish* Church; to its faithful Mem-  
 bers, who kept clear of the general Apo-  
 stacy, are said more particularly to have  
 been *sealed out of all the Tribes of the*  
*Children of Israel* (o). A pretty clear In-  
 dication, that the *Tribes of Israel* were  
 understood to figure out the several Divi-  
 sions of the other Nations, when incorpo-  
 rated in one mystical Body. Accordingly,  
 I make no doubt, they are included in that  
*innumerable Multitude* which is mentioned  
 soon after, *of all Nations and Kindreds,*  
*and People and Tongues* (p). So that the  
*Gentiles* here are considered as surrogated in  
 the

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(o) Rev. vii. 4, &c.

(p) Rev. vii. Verse 9.

SERM. VII. the Place of *Israel*, and therefore entitled to their Name and Character; which is what *Moses* meant by *moving them to Jealousy with those which are not a People* (q), namely by receiving in their Stead to be the *People of God* those Nations which anciently had not been *his People*. And it was, no doubt, in View of this typical Relation of the Tribes of *Israel*, that our blessed Saviour promised his Apostles, they should *sit upon twelve Thrones, judging the twelve Tribes of Israel* (r), i. e. the faithful Members of his Church prefigured by them.

IN this collective View, and typical Relation, did God declare *Israel* to be his *Son*, even his *First-born* (s). And though they went at first into *Egypt*, as a Place of Refuge, to provide against that grievous Famine which distress'd the Nations round them, yet there they were considered as in a State of Exile from their promised Inheritance; the Hardship of which was afterwards exceedingly increased by bitter Oppression, and heavy Servitude. From hence they

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
(q) *Deut.* xxxii. 21. (r) *Matt.* xix. 28. *Luke* xxii 30.  
(s) *Exod.* iv. 22.

they were wonderfully rescued by the remarkable Interposition of divine Providence, taking Vengeance on their Enemies, and conducting them with Safety to the Land of *Canaan*, to which the Prophet *Hosea* very plainly refers in these Words, *When Israel was a Child, then I loved him, and called my Son out of Egypt (t)*. In both Respects they figured out that mystical Society of which Christ is the Head, considered either as struggling under Hardships, or triumphing over them. And as this may be applicable, under several Views, either to Christ who is the Head, or to the Church which is his Body, it can be no Wonder, if the Evangelist reckons it to be fulfilled in the Infancy of Christ (*u*), when, after having fled into *Egypt* from the Rage of *Herod*, he was restored to *Canaan* upon the Removal of so great a Danger.

THE twelve Sons of *Jacob* being alike (as was said) within the Covenant, they were all entitled to the Blessing which had been assured singly to their great Progenitors. But because that included many Particulars,

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(t) *Hosea* xi. 1      (u) *Matt.* ii. 15.

SERM. VII.  ticulars, which could not be all engrossed by every one, it remained that a proper *Partition* should be made among them, and each receive such Share as was expedient. Thus, for Example, If the Land of *Canaan* was given in the gross to *Abraham*, *Isaac* and *Jacob*, whilst there was but one single Person to receive the Promise; yet when their Seed was multiplied into twelve Tribes, who were all within the Promise, the whole Land could not be given to any one, without Prejudice to the rest. It was therefore necessary that a Distribution should be made among them; and with this View *Jacob* undertakes to impart his Benediction to his Sons, and foretel what should *befal* them *in the last Days*. It is thus the Son of *Sirach* observes, that God *assured Abraham, by an Oath, that he would bless the Nations in his Seed; and that he would multiply him as the Dust of the Earth, and exalt his Seed as the Stars, and cause them to inherit from Sea to Sea, and from the River unto the utmost Part of the Land(u)*. The whole

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(u) *Ecclus.* xliv. 21, 22, 23.

whole *Blessing* or *Covenant*, you see, SERM. VII. was ensured to his Posterity. And so it was also in the next Descent: *With Isaac did he establish likewise, (for Abraham his Father's sake,) THE BLESSING OF ALL MEN AND THE COVENANT.* Again, he *made it* (the same Blessing and Covenant) to *rest upon the Head of Jacob*. But after all this, when there were Twelve in Covenant, the whole Blessing could no longer be convey'd to any one; and therefore now he *divided his Portions, among the twelve Tribes did he part them.*

IN this Partition it was necessary that the actual Descent of the *Messiah*, which the Son of *Sirach* significantly calls *the Blessing of all Men*, should be limited to one. For though all the Tribes were to be trained and disciplined in the Hope and Expectation of him; yet it was not in the Nature of Things possible, that he should descend from all of them; and therefore if *Jacob* designed to make a real Distribution of the *Blessing* transmitted from his Fathers, he could not pass over this signal Part of it in Silence, but must in all Reason assure it to one or other of  
his


SERM. his twelve Sons. We cannot be long in  
 VII. our Enquiry, which of these it should be:  
 For among all the Benedictions in the  
 48th and 49th of *Genesis*, I conceive there  
 is none can be pretended to have convey'd  
 this particular, besides the Benediction of  
 the Tribe of *Judah* (x). That begins  
 with a plain Mention of some kind of  
 Superiority above his Brethren; and such as  
 should engage their Respect and Admi-  
 ration, as well as assure him of Victory over  
 his Opposers. *Judah, thou art he whom*  
*thy Brethren shall praise* (y); or rather,  
*Thou art Judah, thy Brethren shall praise*  
*thee*, (alluding to the Etymology and Im-  
 port of the Word,) *thy Hand shall be in*  
*the Neck of thine Enemies; thy Fathers*  
*Children shall bow down before thee*. Then  
 follow some Particulars which do literally  
 relate to the future external Condition of  
 this Tribe, and among the rest, a special  
 Engagement for the Continuance of its  
 State and Polity, till the coming of that  
*promised Seed*, in whom *all Nations* should  
 receive a Benediction. *The Scepter shall*  
*not*

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(x) See Bishop *Sherlock's* third Dissertation annexed to the  
 Use and Intent of Prophecy.

(y) *Gen.* xlix .8.



not depart from Judah, nor a Lawgiver SERM.  
VII.  
 from between his Feet, until Shiloh come,   
 and unto him shall the Gathering of the  
 People be (z).

By *Shiloh*, in this Prophecy, the *Messiah* has usually been understood, both among *Jews* and *Christians*; and though different Accounts have been given of the Import of the Word (a), according to the different Derivations that have been assigned it, yet all of them do very well agree to point out the Offices and Character of the *Messiah* (b). The Testimony of the *modern Jews*, which a late Writer rejects in other Cases, as of Persons heated with Prejudice, and big with Expectations of the great Feats to be done by their Messiah, ought, however, in this Case to be considerable, because this Text undertakes for such Continuance of their State and Polity as is wholly inconsistent with their present Dispersion, and therefore proves that *Shiloh* is already come;  
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(z) *Gen.* xlix. 10.

(a) *Vid.* Gothof. Valand. *Dissert. in Loc. in Thesaur. Theol. Philol. Vol. I.*

(b) See Bishop *Sherlock's* third Dissertation, p. 317, 318.

SERM. VII. so that if the Force of Tradition were not too strong against them, to admit the Application of that Character to any other than the *Messiah*, they would be bound in Interest and Policy to do it.

BUT we need not rest the Matter merely on the general Opinion of the *modern Jews*, from the *Chaldee Paraphraſts* downwards to theſe Days. We have a Teſtimony (I think) as high as *Ezra*, and the Return of that People from Captivity at *Babylon*. For in the Book of *Chronicles*, upon mentioning the *Sons of Reuben the firſt born of Iſrael* (c), it is remarked that the *Birth-right was given away* for his Offence; ſo that *the Genealogy is not to be reckoned after the Birth-right*: For *Judah* (it is added) *prevailed above his Brethren, and of him is the נגיד Nagid*, the Prince or chief Ruler, but the *Birth-right was Joſeph's*. The *Nagid* is a Term which the Prophets *Iſaiah* and *Daniel* (d) applied to the *Messiah*; and as the Author of the Book of *Chronicles* wrote

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(c) 1 Chron. v. 1, 2.

(d) *Iſai.* lv. 4. *Dan.* ix. 25, 26.

wrote after them both, there is little Doubt but he had an Eye to the same Person, whom he here mentions under the Title of *Nagid*, as coming of the Tribe of *Judah*. But whence had he this Knowledge of his being to descend particularly of that Tribe? You'll say, perhaps, because he was to be of the Family of *David*, who was himself of that Tribe, and a *Chief Ruler* likewise. But then I demand farther, why this should be mention'd as an immediate Consequence of the disinheriting of *Reuben*? The Purport of that Remark naturally leads back to *Jacob's* last Will and Testament, whereby we find *Reuben* was actually disinherited, or doomed *not to excel*, and that for the very Reason here assigned, because he *defiled his Father's Bed* (e). And in Proportion to the two great civil Privileges of the First-born, we find that the double Share of Possession (f) was given to the Sons of

O *Joseph*

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(e) *Gen.* xlix. 4.

(f) This may be looked upon as a kind of Anticipation of the Law of *Moses*: For anciently the First-born had more than a *double Share*, and succeeded to the Bulk of his Father's Substance, whilst the younger Children were sent off with small Gifts or Portions. See *Shuckford's Connection*; Vol. II. p. 139.

SERM. VII. *Joseph*(g), who were divided for that Purpose into the two Tribes of *Ephraim* and *Manasseh*, but the Superiority of Government was reserved to the Tribe of *Judah*, before whom the Patriarch declares his *Father's Children* should bow down (b), (which the Author of the Book of *Chronicles* explains by his *prevailing above his Brethren*;) and of whom *Shiloh* (whom the same Author calls the *Nagid*) was to come. From hence it is sufficiently evident how this Prophecy was understood from the Time of the *Babalonish* Captivity. And, I think, there are some strong Presumptions to be assigned for its being taken in the same Acceptation before.

DURING the Stay of the *Israelites* in *Egypt*, we have but a very short and imperfect Account of their Affairs: But from the Time of their Departure thence, we find a constant Preference given to the Tribe of *Judah*, which should seem to be owing to this Expectation of the promised Deliverer. In their Journyings in the Wilderness, *the Standard of the Camp of the Children*

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(b) Gen. xlviii. 5.

(g) Gen. xlix. 8.

*Children of Judah went first (i); and in their Dedication of the Altar, Nahshon, who was Prince of this Tribe (k), was the first to make his Offering. When the Land of Canaan was divided by Lot, the first Lot came up for the Tribe of the Children of Judah, by their Families (l); and in their Wars with the Canaanites, after the Death of Joshua (m), this Tribe was appointed, by Divine Designation, to go first against them. The Members of the Men of Judah (n) were taken separately from those of the Body of the People; and that even when Saul was King, who was himself descended of the Tribe of Benjamin, that we may the less wonder in the Reign of David, to find the Men of Judah distinguish'd from the Men of Israel (o). David was a King of God's own Choosing and Appointment, descended of the Tribe of Judah, in whom, and the Continuation of the Kingdom in his Family, he meant to figure out the everlasting Reign and Kingdom of Messiah. And when the Kingdom was divided upon the Death of Solomon,*

SERM.  
VII.

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the

(i) Numb. x. 14. (k) Numb. vii. 12.  
(l) Jos. xv. 1. (m) Jud. i. 2.  
(n) 1 Sam. xv. 4. (o) 2 Sam. xix. 40, &c.

SERM. VII. the Tribe of *Judah* only is mentioned as adhering to the House of *David*, from whence this *Shiloh* was expected; whereas the rest, who were mix'd with them, (except perhaps *Benjamin*, till the Time of the Captivity,) had lost all the Privilege of their Distinction, and were included in the Name of *Jews*.

WHAT was the particular Privilege here assured to *Judah*, from what Point of Time it was intended to commence, and so to continue till the coming of Christ, is a Question which has exercised the Search of many learned Men, and been resolved with great Variety of Opinion. But without entering into all the Intricacies of their several Disputes, thus much I think is evident to all, who would not study to elude the Force of the Prediction, that here is promised a Continuation of the *Tribe* of *Judah* as a Body politick, with some Exercise of Authority and Jurisdiction; such Continuation as is not promised to the other *Tribes*; so that though they might sink and be lost before the coming of *Shiloh*, yet *Judah* could not consistently with the Divine Engagement (*p* !

To

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(*p*) See Bishop *Sherlock's* third Dissertation subjoined to his *Use and Intent of Prophecy*.

To see how they took this Prophecy themselves, let us look into those Times when they were threatned with a Dissolution of their Government. The Grandeur of this Tribe had been exceedingly increased in the Reigns of *David* and *Solomon*. And when the Kingdom seemed to suffer Diminution by the Loss of the ten Tribes, yet that of *Judah* had the Privilege to give its Name to all those that resorted to it, and incorporate them into one Body with itself.

Again, when *Abaz* was put in a dreadful Consternation by the Kings of *Syria* and *Israel*, and apprehended an utter Dissolution of his Government, the Prophet *Isaiab* was sent to foretel, that they should be so far from compassing their Designs, that they should both be humbled and subdued by the *King of Assyria*(q); that those two Persons, in particular, should quickly be remov'd from their Government, which was fulfill'd in that the Kingdom of *Syria* was soon after overthrown by *Tiglathpileser*, and *Pekah* was slain by *Hoshea*; and finally, that *Ephraim*, or *Israel*,  
O 3 should

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(q) *Isai*. viii. See *Prideaux's* Connection of Old and New Testament. Vol. I. p. 4. Folio. Vid. *Vitring. Comment. in Jctai*.

SERM. VII. should *within sixty five Years* be so entirely broken, as to be no more a People (r). And as a Sign of all this, he proposes the *Messiah's Birth of a Virgin* (s), which was not accomplished 'till more than seven hundred Years after the Prediction. But how could that be the Sign of a Deliverance to be wrought immediately? or a Confirmation of the Prophet's Mission in the present Exigence? This is an Objection often made by Scoffers and Infidels, and sometimes 'allowed to have Weight by others that have not thoroughly consider'd it. His Birth was necessary before the Dissolution of all Government in *Judea*; and therefore the present Designs of their Enemies must fail, at what Distance soever his Birth might be future at that Time. The Tribe of *Judah* must be preserved till *Shiloh* came, whatever became of the other Tribes, who had no Promise of such Continuation. And how then should the King of the *ten Tribes* pretend to enlarge his own Dominion, by extinguishing and dissolving that of *Judah*, and setting up a Viceroy of his own over them? For this Reason the Pro-

of

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(r) *Isai.* vii. 8.

(s) *Isai.* vii. 14.



phet requires Faith in those who should <sup>SERM. VII.</sup> see the Proof of his Prediction. *If ye will not BELIEVE, surely ye shall not be established (t).* Had the Sign he gave been any present Miracle, no great Degree of Faith could have been requisite to yield to the Evidence of Sense. But because it was then future, and received upon the Credit only of a prime Article of their Religion, therefore their *believing* was indispensibly required, to give them Confirmation and Assurance. And though in Punishment of the present Despondency, he threatens that the *King of Assyria* should afterwards prevail against them (u), yet at the same Time he calls their Land the *Land of Immanuel (w)*, and thereby teaches that it should not be finally destroy'd before his Nativity.

The ten Tribes after this were carried into Captivity(x), without any Promise of return-

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ing

(t) *Isai.* vii. 9. (u) *Isai.* vii. 17, — 20.

(w) *Isai.* viii. 7, 8. So the Temple is called HIS Temple. *Mal.* iii. 1. He is said, by St. *John*, to come to his OWN. *John* i. 11. with the same Propriety as *Judea* is elsewhere called the *Land of the Lord.* *Isai.* xiv. 2.

(x) There were three Degrees of that Captivity; the first by *Tiglatpileser*, the second by *Shalmanfer*, and the third by *Esarhadlon*;

SERM. ing as a distinct People; and those of them  
 VII. that did return, were mixed with the *Jews*,  
 and reckoned to be one with them. The Kingdom of *Judah* it self is threatened likewise with Captivity, at some Distance by *Isaiah* and other Prophets, but more nearly by *Jeremiah*, who lived to see the Accomplishment. And how was his Message received among the People? We find they treated him as an Enemy to the Government, and falling away to the *Chaldeans* (y): They were more inclined to give Credit to their false Prophets, that spake contrary to *Jeremiah* (z): And the chief Ground of their Confidence lay in this, that they were the *Temple of the Lord* (a), a People sacred and peculiar to him, and had his instituted Worship established among them. But what, were not the whole People of *Israel* the peculiar People of God? had not the Tabernacle rested antiently in *Shiloh*, which was situated in the Tribe of *Ephraim*? And yet was not that and the

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which last was just sixty five Years after the Prophecy of *Isaiah*. See Dean *Prideaux's Connection*. Vol. I. p. 24. Folio.

(y) *Jer.* xxxviii. 4. (z) *Jer.* xxxvii. 19.

(a) *Jer.* vii. 4.

the whole Kingdom of the ten Tribes laid SERM. VII.  
 waste, and the People carried Captive to *Affyria*? What therefore had they to  
 plead against so clear an Example? Why  
 it seems they had a Promise of Continua-  
 tion, which the other Tribes had not; and  
 this seems to have been the Ground of their  
 Assurance, that their City should not be  
 overthrown by the *Chaldeans*.

THIS, indeed, the Prophets themselves  
 seem to have regarded as a considerable  
 Difficulty; and therefore they are very  
 large and express in their Promises of Re-  
 storation; and withal, the End of this Cap-  
 tivity is signified to be not a total Dere-  
 liction of the Land (*b*), but only for giv-  
 ing it that Time of rest which the People  
 had sacrilegiously withheld, by intermitting  
 their *Sabbatic Years*. *Isaiab*, near two  
 hundred Years beforehand, named the very  
 Person who should order their Enlarge-  
 ment (*c*), and *Jeremiab* pointed out the Year  
 for doing it (*d*), and made Purchase of a  
 Field himself, to give Proof of his Assu-  
 rance

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(*b*) 2 *Chron.* xxxvi. 21.

(*c*) *Isai.* xlv. 23. and xlv. 1.

(*d*) *Jer.* xxix. 10.

SERM.  
VII.

rance that *Houses, and Fields, and Vineyards, should be possess'd again in that Land* (e): Their Genealogies were preserved, and the Gift of Prophecy continued to assure them of Deliverance, lest the Minds, even of faithful Men, should be over-born or perplex'd, if not duly arm'd and forewarn'd of the Removal of so shocking a Dispensation. So that though God might *make a full End of other Nations* (f), yet would he *not make a full End of them* (g), but having *corrected them in Measure*, would be sure to *perform his good Word towards them, in causing them to return, and giving them an expected End* (h). What, was this *good Word* to be performed to *Judah*, more than to the other Tribes? What was this *End and Expectation*, (as the *Hebrew Phrase* is,) which God thought himself concerned to fulfil? Namely, that their external Polity and Regiment should not be utterly dissolved, 'till that promised Restorer should appear, in whom *all Nations* were  
to

(e) *Jer.* xxxii. 9,—15.(f) *Jer.* xxx. 11.(g) *Jer.* xlvii. 28.(h) *Jer.* xxix. 10, 11.

to receive a Benediction. The Restoration of the Kingdom to the House of *David* was consequential to his Coming, when the external Dominion of that Family was in its typical View to be accomplish'd, by the internal and spiritual Government of the *Messiah*. But the Continuation of some external Form of Government was necessary in the mean Time, till this *End* and *Expectation* should come: And upon what can that Necessity be so rationally founded, as on this Prophecy of *Jacob*, which assures the *Scepter* and *Law-giver* to *Judah*, till *Shiloh* should appear? It may be added, that even during their Captivity at *Babylon*, they seem to have had some Exercise of Government allowed them, and to have had Justice administer'd according to the *Law* by *Judges* and *Elders* of their own (i).

THE last Words of the Verse, — *And to him shall the Gathering of the People be*, have been differently referr'd either to *Judah*, who received this Benediction, or to *Shiloh*, who was the principal Part of the Bene-

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(i) See Bishop *Sherlock's* third Dissertation, p. 329, &c.

SERM.

VII.

Benediction it self. They who take it in the former Acceptation, do explain this *Gathering of the People*, to denote the resorting of some Persons out of all the other Tribes to *Judah*, so as to be included in one Body with it, denominated from it, and subject to the Form of Government obtaining in it (*k*). And this, there is no doubt, began to be the Case, at the Time of the Defection of the ten Tribes, when there was a *Remnant out of all the Tribes of Israel* (*l*) adhering to the House of *David*: but appeared more eminently after the Captivity, when People of all Tribes had Leave given to return, *no more divided into two Kingdoms* but incorporated in one Nation of the *Jews*. But if we look on this Prediction, in the Notion before given, as conveying that Part of the Blessing of *Abraham* which concerns the *promised Seed*, I conceive there will be better Reason for interpreting that last Clause of it in the other Acceptation. The Blessing of *Abraham's Seed*

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(*k*) See Bishop *Sherlock's* third Dissertation. p. 321, &c.

(*l*) 1 *Kin.* xii. 32. 2 *Chr.* xi. 16. — xv. 9.

*Seed* had been promised to extend to *all Nations* of the Earth. And so here *Jacob* foretells *the Gathering of the People* or Nations unto that *Seed*, their Collection and Incorporation into one Body with him, in order to receive their Benediction. And this, I think, suits better with the Mind of the *Seventy* (m), who are follow'd in this Matter by the *Syriac* Interpreter, and the vulgar *Latin*, that he should be *the Expectation of the Gentiles*, or Nations, which cannot well be applied to the Person or Tribe of *Judah*, but seems clearly to refer to those Characters of the *Messiah*, which we shall see to be frequent in the following Prophet, that the *Isles* should wait for his Law, that *the Abundance of the Sea* should be converted, and *all Nations* should flow unto him (n). And because this *Gathering* was understood to be an Act of Submission, agreeably to the Predictions, that occurred in After-Times, of the universal Reign and Empire of *Messiah*, from hence the *Chaldee* Paraphrast

(m) Καὶ αὐτὸς προσδοκία ἔσται Sept. עֲמֻנִיָּה וְלִיָּה Syr. Et ipse erit expectatio Gentium. Vulg. Lat.

(n) *I*. ii. 2. xlii. 4. lx. 5.

SERM. VII. phraſt has more fully explained it. - - - *Until Meſſiah come, whoſe is the Kingdom, and him the Nations ſhall obey* (o). Or if by the People we would chooſe to underſtand thoſe of the twelve Tribes of *Iſrael*; (though I think the Word ~~only~~ in the Plural, is rarely uſed in that Acceptation,) as they were literally *gather'd* into *one Kingdom*, or Nation, againſt the coming of their King *Meſſiah*; ſo they have been ſhewn, in their typical Capacity, to repreſent the Church of Chriſt *gather'd* out of *all Nations*; which ſtill gives us the ſame View of this Prediction, as conveying, in its full Extent, the Promiſe which was made to *Abraham*.

THUS far the Spirit of Prophecy had gone in fixing the Line of that *blessed Seed*, which was to come for the Redemption of Mankind from Sin and Miſery. That Deliverer which had been originally promiſed to ſpring of human Race, was now pointed out to a diſtinct Nation, and a Tribe of that Nation, tho' not without expreſs Declaration, that *all other Nations*

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
(o) עד דתת משיחא דדלילא הוא מלכתא זילא ישתמעין עממא



tions were to have their Interest and Claim to him. There were still many Points relating to his Office and Character, which remained to be gradually cleared up in future Times : And this was to be done partly under Types and Figures, and partly by express Predictions. For as it is not agreeable to the Method of Divine Revelation, to open every Thing at once, but to keep Men in constant Expectation by a gradual Increase and Addition of new Light ; so neither was it necessary that the Revelations which were made, should appear in their whole Latitude and Extent to every inattentive Auditor, at the Time of their Delivery : It was enough that they who meditated on the Scriptures, and made them Matter of their daily Study and Exercise, were able to derive some glimmering Light and Direction from them, till their final Accomplishment should fix their Interpretation in the clearest Manner, and display the Harmony and Beauty of the whole OEconomy.

As then it was observed, that the *Seed* of *Abraham*, according to the Flesh, did figure out his *spiritual Seed* to be gather'd  
out

SERM. out of *all Nations* into one Body in Christ;  
 VII. so is it reasonable to believe, that God's  
 external Dispensations of Favour towards  
 them should be intended to foreshew his  
 future Dispensations of Grace and Mercy  
 manifested to his Church. Their Slavery  
 in *Egypt* did fitly figure out that spiritual  
 Servitude and Bondage into which Mankind  
 are sunk by their Apostacy; and in Pro-  
 portion hereunto, their Deliverance from it  
 was a significant Type or Emblem of that  
 Redemption which was expected from the  
 promised *Seed*. The *Paschal Sacrifice*, in-  
 stituted upon that Occasion, was meant to  
 foreshew the Method of effecting such Re-  
 demption by the *Sacrifice* and Death of  
 Christ. And though the whole Analogy  
 of that ritual Service might not appear with  
 all that Beauty and Advantage, as it does  
 since the Accomplishment, yet there is  
 little doubt but the holy Men of old saw  
 through it some Gleams and Dawnings of  
 the Gospel Light, and understood it to  
 point yet more directly to the same End  
 with other Sacrifices. Without such In-  
 terpretation St. *John the Baptist* must have  
 spoke an unintelligible Language, when  
 he

he pointed out *Jesus* as that *Lamb of God* SERM. VII.  
*which taketh away the Sin of the World*(o). 

The like is to be said of that Body of *Mosaic* Precepts, which was shortly after delivered from Mount *Sinai*, where the whole external Discipline, however it might be necessary to exercise the Men of gross and carnal Views, yet could not of itself conduct to any spiritual Advantages, except it were referred by a mystical Interpretation to the inward Discipline of Christ, those spiritual Aids and Privileges to be dispensed by him. But of this I may have Occasion to say more hereafter.

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(o) *John* i. 29.

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# SERMON VIII.

Preach'd

NOVEMBER 2. 1730.

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The Promises made to *Abraham* and  
his Seed.

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The Third SERMON on this Text.

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Gal. iii. 16.

*Now to Abraham and his Seed were the  
Promises made.*

SERM.  
VIII.

 **H**AVING already seen how the  
*natural Seed of Abraham*, in the  
Line of *Isaac*, was fixed for the  
Descent of the *Messiah*, that *blessed Seed*  
which had been promised from the Begin-  
ning as the Rescuer of Mankind from the  
miserable Effects of their Apostacy, and  
was at the same Time typical of that col-  
lective

lective Body to be gathered by him out of <sup>S E R M.</sup> *all Nations*, and reputed for that *spiritual* <sup>VIII.</sup> *Seed* intitled to the Blessing which was promised through him to extend to *all Nations* of the Earth; it was natural from all this to conclude, that the external Dispensations of Providence to this chosen People, which were a literal Completion of the temporal Covenant, had a farther, *i. e.* mystical Respect to that *everlasting Covenant* with *all Nations*, and were figurative of God's future Dealings with his Church through Christ. Their tedious Passage through a barren Wilderness, before they arrived at the Land of Promise, was apt enough to figure out our Pilgrimage and Travel through the Cares and Temptations of this mortal Life, before we can reach to our promised Inheritance, that Haven of eternal Glory where we would be. The divers Casualties, which befel them in that Passage, are reckoned by St. Paul <sup>(a)</sup> to have happened unto them for *Types* or *Examples*, and to be *written for our Admonition, upon whom the Ends of the World*

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are

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(a) 1 Cor. x. 6, 11.

SERM. *are come*, that *End* of all the divine Coun-  
 VII. sels and Dispensations towards Man, which  
 relate to his Recovery by the promised Redeemer, that *last* Period of *Time* which the Prophets had prefixed to be under his more immediate Conduct and Direction. Thus their *Murmuring* (*b*), in particular, was punished with the Biting of *fiery Serpents*, to remind them of that Deceit and Seduction of the *old Serpent* which brought Sin into the World, and of the deadly Effects and Consequences of it. And when the Malady was healed by *looking up* to that *brazen Serpent* which was *erected on a Pole* (*c*), to make it visible over the Camp of *Israel*, this fitly signified our looking by Faith to that Redeemer who was *lifted up* upon the Cross, to *draw all Men unto* him (*d*), and was thereby *set*, (as the Prophet *Isaiab* expresses it by the same Word in the Original (*e*), *for an Ensign to the People* or Nations, whereunto *the Gentiles* are to *seek*. And tho' it cannot be said, that the *Jews* ever understood this Sign in that whole

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(b) *Numb.* xxi. 5, 6. (c) *Vers* 9. (d) *John* xii. 32.  
 (e) *Isaiab* xi. 10, 12. לְעֵמֶת עֵץ

whole Compass and Latitude in which our <sup>SERM.</sup> blessed Saviour has explained it (*f*), yet it <sup>VIII.</sup> is certain, they understood a mystical Meaning to be concealed under it (*g*), and the Prophet *Isaiah* very probably referr'd to it in the Passage above mentioned, which clearly belongs to *Christ*.

IT has been shewn formerly, that there was no Necessity the whole Meaning of any Type or Prediction should appear when it was first delivered. There might be wise Reasons why God should couch his Oracles in such Terms, as might be but partly understood at first, and gradually open more and more, as the Time of Accomplishment drew nearer on. This would both impart a comfortable Direction to the ancient Ages, and add the strongest Light and Confirmation to those who lived after the Completion.


BUT what is most material to be observed on this Occasion, is the Dispensation of the Law delivered from Mount *Sinai*, which, besides those civil or political Precepts that were necessary to the good Order of a nati-

P 3

onal

(*f*) *John* iii. 14.

(*g*) *Vide* Buxtorf. Exercit. 6. de Serpente *Aenco.* c. 5

SERM. VIII. nal Establishment, contained, moreover, many ritual Injunctions, and particularly such as related to the publick Worship, which (whatever other special Regards may be assigned for some of them) were generally intended as preparatory to the Gospel Revelation, and prefigurative of the mighty Privileges designed to be conferred under it. Thus the Tabernacle itself, with all its Utenfils, and the whole *Apparatus* of its ritual Worship, its Altar, its Priests, its Sacrifices and Purgations, are understood to be only Shadows of good Things to come; whereas the Body is of Christ, the Substance referred to by those Shadows is to be sought for only in the *Christian* Dispensation. The singular Exactness with which God was pleased to prescribe these Matters to *Moses*, even in the minutest Circumstances, and his raising up of Men inspired to perform the very Workmanship on that Occasion, affords a very strong Presumption, that those outward Services had some higher and more important End in View, than what appeared from the bare Letter of the Institution. Their Unaptness of themselves for any spiritual Efficacy, is, moreover,



over, a substantial Argument, that they SERM. VIII.  
 who used them were not to rest in the Letter of such ritual Observances, but whilst they could *sanctify* only to the *purifying of the Flesh* (b), had only an outward and symbolical Effect, in continuing or restoring to them the Privilege of outward Worship, ought to direct their View to the Mystery concealed under them, which, by an inward Efficacy, might *purge* their very *Consciences from dead Works, to serve the living God.*

THESE were such Reasonings as might be obvious to serious and considering Men before the Coming of *Christ*; and though they could not make the Application with all that Lustre and Advantage which recommends it now in the Epistle to the *Hebrews*, and other Parts of the New Testament, yet they easily perceived there was some farther Design lay deeper than the Surface, which they diligently searched into, and made of it some general, though imperfect Discovery. What need had holy *David* of such constant Exercise in this

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(b) *Heb.* ix. 13, 14.

SERM. divine *Law*, as to study and *meditate* of it  
 VIII. *Day and Night* (i), if it contained nothing more than that Description of outward Rites, which was evident at first View to any superficial Enquirer? When he pray'd to have his *Eyes opened*, that he might *behold wondrous Things out of that Law* (k) can it be imagined, that he was not sensible of some mystical and secret Meaning that lay concealed under the Letter, and was then in some measure discoverable by diligent Study and divine Illumination? When he affirms, that he had *more Understanding than all his Teachers* (l), and ascribes it to this Study or *Meditation* of the divine *Testimonies*, is it not reasonable to believe, that whilst they (carnal Men) rested in the literal Precepts, and looked no deeper than the Surface of outward Ordinances, he (with a nobler Genius, and more pious Disposition) searched into their latent and typical Respects, and so, through the Clouds and Shadows of the *Law*, perceived the Dawning and Glimmering of *Gospel Light*?

IT

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(i) *Psal.* i. 2. cxix. 97.

(k) *Psal.* cxix. 18.

(l) *Psal.* cxix. 99.

It is not to be pretended, that he saw the whole of that stupendous Oeconomy, which is involved in the Types and Figures of the Old Testament: But he saw enough for the Support of his Faith, and to make him eagerly desirous of searching deeper. It is thus our Saviour remarks, *That many Prophets, and Kings, and righteous Men, had desired to see those Things which were seen by his Disciples (m)*; and St. Peter, that the ancient *Prophets had enquired and searched diligently what, or what Manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory that should follow (n)*. They saw enough to excite their Admiration, and to quicken their Desire: But for the rest, it is no Wonder, if, after the Accomplishment of Things, the Application is become more easy and natural, and the Beauty of the former Dispensation is displayed with more Advantage; if some Things that before-hand might look harsh and incongruous, and next to impossible, are shewn in the Event to be consistent

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(m) Matt. xiii. 17. Luke x. 24. (n) 1 Pet. i. 10, 11.

SERM. consistent and natural, and every way suitable to the divine Oeconomy.

VIII.

THE People of the *Israelites*, as distinct and separate from all other People, was observed to represent the *Christian Church* gathered out of *all Nations*, to receive the Benefit of the promised Redemption, as distinguished from those who should reject and oppose it, and chuse to persist in their Apostacy. From hence it is natural to expect, that the *Law*, which was given to them in this typical Relation, should refer to something of a higher Concern in the future Dispensation; and that consequently when such typical Relation ceased, and the *spiritual Israel* succeeded in their Room, then the external Use of those Ordinances, having reached its End, could be no longer necessary; which, indeed, were many of them of such kind, as shewed them to be only calculated for the Tract of *Canaan*, and could not be punctually observed throughout the whole World.

IN this View the *Law* was a standing Prophecy of *Christ*. But because I have Thoughts of considering that Matter more distinctly, and at large, before the Conclusion

clusion of these Lectures (*o*), I forbear to SERM.  
VIII.  
pursue it any farther in this Place, and  
would chuse rather to employ the Remain-  
der of our Time at present, in considering  
one or two express Predictions of *Christ*  
during this Time of their Journey in the  
Wilderness.

ONE is that remarkable one of *Moses* in  
the eighteenth Chapter of *Deuteronomy*,  
which is often referred to in the New Testa-  
ment (*p*) as foretelling and accomplished in  
*Jesus*. *The Lord thy God will raise up*  
*unto thee a Prophet, from the Midst of*  
*thee, of thy Brethren, like unto me ; unto*  
*him ye shall hearken* (*q*). And again re-  
peating the Terms of the divine Promise  
to the same Purpose : *I will raise them up*  
*a Prophet from among their Brethren, like*  
*unto thee, and will put my Words in his*  
*Mouth, and he shall speak unto them all*  
*that I shall command him ; and it shall*  
*come to pass, that whosoever will not*  
*hearken unto my Words which he shall*  
*speak*

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(*o*) See the eight last Sermons.

(*p*) *John* i. 4. *Acts* iii. 22. vii. 37.

(*q*) *Deut.* xviii. 15, 18, 19.

SERM. *Speak in my Name, I will require it of*  
 VIII. *him.*

I KNOW it has been thought by very learned Men, that this Prediction relates to a Succession of *Prophets* to arise among the *Jews*, in order to instruct them from Time to Time in the Divine Will; though it may be more eminently applicable to the *Messiah*, as greater than the rest, and coming on Business of more Importance. But if it be not singly understood of him, I doubt it would be difficult to convince a *Jew*, or other Unbeliever, of the Necessity of such eminent Application: If Prophets of a lower Character be confessedly included, they would hardly think themselves concerned to look out for any other, as appears by the Use which *R. Lipman*, and some others, have made of this Construction. Let it then be our Enquiry, what Ground there may be for such Interpretation; and whether that, or ours, does most naturally flow from a View of the Passage in Dispute.

WHAT has been thought to give Colour to this Conceit, is the Prohibition contain'd  
 in

in the next preceding Paragraph, of consulting *Wizards* and *Diviners*, or suffering such to live among them, as was practised by the Nations of *Canaan* (s); in lieu of which it is supposed, God would raise up an Order of *Prophets* of their own, who should suffice to answer all their Exigences: Whereas it is thought this Connection would be lost, if God were supposed to promise only *one Prophet* many hundred Years after, which could be no Remedy against their resorting to heathen Sorcerers for present Use and Satisfaction.

I AM far from thinking, that those learned Persons who advanced this Notion, had any Eye to those prophane Consequences which have been drawn from it. But a late great Champion for Infidelity has ventured roundly to espouse them (t), and depreciate the Character of the ancient *Prophets*, as an Order of Men, merely answerable to the *heathen Diviners*, whose Business it was to get a Livelihood, either  
in

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(s) *Deut.* xviii. 10, 14.

(t) *Grounds and Reasons.* p. 28, 29. *Scheme of Lit. Proph.* ch. 6. § 2.

SERM. in *Money or Victuals*, by *telling Fortunes*,  
 VIII. and helping People to *lost Goods*.

BUT is this Interpretation supported by Fact and Reality? In the first Place, I look upon it as no slight Prejudice against the Whole of it, that there does not appear to have been any constant and uninterrupted *Succession* of *Prophets* constituted among the *Jews*; but they were an Order of Men, extraordinarily raised up, as God saw fit, or some particular Emergency of their Affairs furnished Occasion for them. Therefore if *one* future *Prophet* could not answer the Design of this Prediction, neither could that *Succession* of *Prophets*, which was not continued, but admitted of many Gaps and Intermissions.

IN the next Place, by whom was this Author taught, that there was such exact Analogy between the Office of the *Jewish Prophets* and the *Heathen Diviners*? or what Ground had he to think, that the former were a mere Set of *Fortune-tellers* established in the *Jewish* Commonwealth? and that, when all Application to the latter was forbidden in such Terms of Detestation, God should still continue the same Thing  
 to



to his own People under another Name? SERM.  
VIII.  
 or grant the Inspiration of his holy Spirit  
 to indulge the superstitious Usages and  
 Disposition of the Multitude? Is there  
 any Thing to support this wild Imagination  
 in the *Jewish* History? Nothing like it.  
 During the Life of *Moses*, and from him  
 to *Samuel*, (a Space of near four hundred  
 Years,) there is no Instance pretended (*u*).  
 What is afterwards delivered, concerns  
 usually the publick State and Condition of  
 the Kingdom, which God was engaged by  
 Covenant to support and uphold, or else  
 the Morals or Religion of the People. And  
 if there be two or three Examples of Mat-  
 ters of more private Concern, (as in the  
 Case of *Saul's* Asses (*w*), the Recovery of  
*Jeroboam's* Son (*x*), and of *Abaziah* and  
*Benhadad* (*y*), yet they plainly had a View  
 to others, which were greater and more  
 important.

WHAT then could be the Ground of all  
 that profane Sneer and Banter, with which  
 this

(*u*) See Mr. *Bullock's* Argument from Prophecy, page 234,  
 240.

(*w*) 1 *Sam.* ix. 20.

(*x*) 1 *Kings* xiv. 5. 12.

(*y*) 2 *Kings* i. 4. 16. viii. 10.

SERM. this Author has presumed to ridicule the  
 VIII. *Prophetick* Character? namely this, That  
 he might vindicate the Supposition of this  
 Paragraph's being connected with the pre-  
 ceding, by feigning such a Set of *Prophets*  
 as were fit to stand in the Place of *Heathen*  
*Diviners*. So that his Argument turns  
 plainly in a Circle: This Text must fore-  
 tel a *Succession* of *Jewish Prophets*, be-  
 cause it is connected with the general Pro-  
 hibition of consulting *Diviners*; and those  
*Jewish Prophets* must be no better than  
*Fortune-tellers*, because if they were, there  
 will appear to be no Ground for such Con-  
 nection.

BUT what now if we should deny the  
 Connection of these two Paragraphs? If  
 we should say, that this Promise of a *Pro-*  
*phet* has no Relation to the Prohibition of  
 consulting *Diviners*? Surely he should  
 have made some Proof of this Connection,  
 before he had proceeded to build so much  
 upon it. There is no connecting Particle  
 in the Text to join them; and there are  
 those (z) who will not allow him to supply  
 one

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(z) See Mr. *Bullock's* Argument from Prophecy, page 22.

one at his Pleasure. But as the Paragraph concerning *Wizards* is not itself connected with that which goes before it, concerning the *Portion* of the *Priests* and *Levites*, so, for any Thing he offers, we are at Liberty to suppose, that neither has this Paragraph, of the *Prophet like unto Moses*, any Connection with the foregoing; and then his whole Reasoning is lost, the Passage will have an absolute and independent Sense, and remain to be interpreted from the Phrase and Import of the Text itself.

HOWEVER, in regard *Moses* makes Use of the same Form of Speech in recommending this *Prophet* as he had done just before in disallowing their *Diviners*, in that the *Nations* are blamed for HEARKENING unto them (a); whereas the *Jews* are not suffered so to do, but are required to HEARKEN unto their *Prophet* (b): I am content to admit, that some Sort of Opposition seems to be intended, and that the Paragraphs have Reference to one another

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(a) *Verse 14.* דנוים החלה אל בעננים ואל קסמים ישמעו

(b) *Ver. 15.* האיש אשר לא ישמע אדרש מעמו *Ver. 19.* אליו תשמעון

SERM. ther. But then it is to be considered, that  
 VIII. the telling private *Fortunes*, and *discover-*  
 ~~~~~ *ing lost Goods*, was neither the only, nor  
 the principal Office of these *Diviners*, no,  
 nor to foretel future Events in general, (nor  
 is there any Thing spoken of such Office  
 in this Text of *Moses*,) but to acquaint the  
 People with the Will of their pretended  
 Deities, and to prescribe the Rites and  
 Offices of their Religion, such as the sacri-  
 ficing of their Children, which is here par-  
 ticularly mentioned (c). And therefore it  
 was natural enough, when *Moses* was cau-  
 tioning the People against paying any Re-  
 gard to these superstitious Pretenders to di-  
 vine Knowledge, and forbidding the Al-  
 lowance of any such to live among them;  
 I say, it was natural to add, that from his  
 Time they should rest satisfied with the  
 Precepts he delivered, and wait till another  
*Prophet like him* should arise, to give them  
 new Directions, to whom they were requir-  
 ed to HEARKEN, but never to depart  
 from the *Mosaick* Precepts upon less Au-  
 thority. But either Way the Phrase of that  
 Text

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(c) Verse 10.

Text is not fairly applicable to a *Succession* of *Prophets*, but to *one* only.

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THERE IS MENTION OF A PROPHET, in the Singular, to arise of *Jewish* Extraction, a *Prophet from among their Brethren*:

(*d*) The Force of which Argument appears to have been well understood by those *Jews*, who have supposed *Jeshua* or *Jeremy* to be here intended. And though this general Description does not certainly point out the very Person intended, but contains a Character common to many of their Prophets, yet it does, in its literal and obvious Meaning, so evidently belong to some *one* of the Number, (and who that one should be, remains to be learned from other Circumstances,) that one would wonder to see those who profess such Adherence to the literal Sense (*e*) desert it in this Instance, for the sake of understanding a *Succession of Prophets*, which, to be sure, is not li-

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terally

(*d*) Vid. Meinbart. *Dissert. ad loc.* in *Theol. Philol.* Vol. I.

(*e*) It is said, that by *literal Sense* in this Controversy, is meant the *primary* Sense, in Opposition to *typical* or *allegorical*; *Scheme of Literal Proph.* ch. 6. § 2. But for the same Reason that Author should exclude all figurative Senses, when there is no Inconvenience in a close Adherence to the Letter.

SERM. terally mention'd, and cannot, without Vi-  
 VIII. olence, be supported by a Figure.

FOR the better Distinction of that *Prophet*, there is this Note or Criterion in the Text, that he should be *like unto Moses*; no vulgar Character, be sure; not common to the whole *Succession of Prophets*; nor yet due to any one of those in the Old Testament; if we judge by the Preference which God himself gave to *Moses*, upon Occasion of the Contest which *Aaron* and *Miriam* had with him for Preheminence. *If there be a Prophet among you, (says God,) I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream. My Servant Moses is not so, who is faithful in all mine House. With him will I speak Mouth to Mouth, even apparently, and not in dark Speeches; and the Similitude of the Lord shall he behold: Wherefore then were ye not afraid to speak against my Servant Moses (d)?* Upon this Ground the *Jews* observe (e) the *Mosaic* Degree of Inspiration to be greatly

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(f) *Numb.* xli. 6, 7, 8.

(g) See *Smith's* Select Discourses.

greatly superior to that of any other *Prophet*. And the like Superiority is confirmed by this Note in the Conclusion of the Book of *Deuteronomy*, which is most probably thought to have been added by *Ezra*, at the closing of the sacred Canon after the *Babylonish* Captivity. *There arose not a Prophet since in Israel, like unto Moses, whom the Lord knew Face to Face; in all the Signs and Wonders which the Lord sent him to do in the Land of Egypt to Pharaoh, and to all his Servants, and to all his Land, and in all that mighty Hand, and in all the great Terror which Moses shewed in the Sight of all Israel (b).*

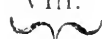
THE *Prophet* therefore like unto *Moses*, must be one who was superior to all that had appeared from his Days to the Time of *Ezra*, one who equalled at least (and we may add, exceeded) *Moses*, in the Frequency and Freedom of his Intercourse with God, in the Greatness of that *Salvation* and Deliverance wrought out by him, in the Promulgation of *Laws* for the Order and Government of this *chosen People*, and in

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the

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(b) *Deut.* xxxiv. 10, 11, 12,



the Number and Nature of those Miracles which gave Testimony to his Mission. For though a late Author pretends that the *Likeness to Moses* in this Text was the common Character of all the Prophets, as being all *inspired, and equally sent of God* (i), whereas their *Unlikeness* in the other Text lay only in the Manner of their Revelation, and the Number of their Miracles; yet I think whoever considers both impartially, cannot fail concluding that the *Likeness* of one Prophet is laid down as a Note of Distinction, to discern him from other Prophets who were *not like*. So that this Character does not only restrain the Prediction of *Moses* to some single Prophet, but to him who was to be the *greatest* of all the Prophets, even to that *blessed Seed* which had been promised from the Beginning. Which Answer at the same Time defeats those *Jewish* Expositions, that would make this Character explanatory of the former, that the Prophet should be of their Brethren



as *Moses* was, therefore faithful, fit to be trusted, duly authorized, and the like (*k*). SERM.  
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ANOTHER Character which God inserts in this Prediction of a future *Prophet*, is this:--- *And I will put my Words in his Mouth, and he shall speak unto them all that I shall command him.* It was, no doubt, as the same Author remarks (*l*), the common Character of all the *Prophets* to deliver the *Words* or Messages of God. But if we view this Character in Connexion with those that went before, of *one* certain *Prophet* in the singular, and him eminently resembling *Moses*, there will be reason to conclude, that it refers in this Place to his Delivery and Promulgation of of a *new Law*, or (which comes to the same) a new Method of stating the Terms of Man's Acceptance with God, in virtue of an extraordinary Commission delegated to him to that Purpose. So we may observe that the Ten Commandments deliver'd from Mount *Sinai*, are more emphatically styled the *ten Words*, and are accordingly

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intro-

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(*k*) Vid. *Meinhart. in Dissert. ad loc. cap. 1. § 11. &c.*  
*in Thesaur. Theol. Philol. Vol. 1.*

(*l*) *Lit. Scheme, Ch. 6. § 2.*

SERM. introduced with this Preface, --- *God spake*  
 VIII. *these Words, and said.* Now to which of  
 the *Prophets*, between *Moses* and our blef-  
 sed *Saviour*, could this Character be fairly  
 applied? It was confessedly their Business  
 to explain and inculcate the *Law of Mo-*  
*ses*, to open indeed more expressly its spiri-  
 tual Design and Meaning, as more impor-  
 tant than the literal, in order to prepare  
 them for the Change that was intended;  
 but still to enforce it, when so explain'd  
 and understood, and remind the People of  
 the Duty of obeying it? But it was singu-  
 larly foretold as the Office of *Messiah* (m),  
 to prescribe them a *new Law* or *Covenant*;  
*not according to the Covenant made with*  
*their Fathers*, which, in its literal Accep-  
 tation, was calculated only for a single Na-  
 tion or People, but such as should extend  
 to *all Nations* of the Earth, and for which  
*the Isles of the Gentiles* were to wait (n).

I KNOW some *Christian* Divines are un-  
 willing to speak of *Christ* under the Title  
 of a *Law-giver*. But they must own him  
 to be *Mediator* of the *spiritual Covenant*,

as

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(m) *Jer.* xxxi. 31.

(n) *Isai.* xlii. 4. li. 4, 5.

as *Moses* of the *ritual*, and authorized to SERM. VIII. declare the Mind or Will of God concerning it. And since this is call'd a *Law* both in the Old and New Testament, whatever be the Import of that Term, I hope we may have Leave to use it as the Scripture has done, and make it the Ground of a Comparifon between *Christ* and *Moses*. To this the Text we are confidering manifeftly leads us, which, you may obferve, has very plain Reference to the Promulgation of the *Law* from Mount *Horeb*, *According to all that thou desiredst of the Lord thy God in Horeb, in the Day of the Assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see this great Fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their Brethren, like unto thee (o).* *Moses* had often fpoken to them in the Name of God, and there was nothing flocking or terrible in his Appearance. But when the *Law* was deliver'd, God fpake with the

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(o) *Deut.* xviii. 16, 17, 18.

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the tremendous Pomp and Ministry of *Angels*, with *Thundrings* and *Lightnings*, the *Noise* of a *Trumpet*, and the *Mountain smoking* (p). This struck such Terror in the People, that they *removed and stood a far off*; they wanted (even on the most august Occasions, as well as those of common Exigence) to have one speak to 'em in their own Form and Nature, who might not terrify them with his Presence, nor amaze them with his Voice; they said therefore unto *Moses*, *Speak thou with us, and we will hear; but let not God speak with us, lest we die* (q). It was in answer to this that God was pleased to declare, he would deal with 'em, in Time to come, according to their Request; no more issue out his *Laws* with such Circumstances of Terror and Amazement, but *put his Words into the Mouth* of a *Prophet*, who should be *like unto Moses* in Nature and in Office, to deliver his Precepts in the tenderest and most endearing Manner. Agreeably to this does the Apostle state the Difference between the Methods of delivering the Law and

(p) *Exod.* xx. 18.(q) *Verse* 19.

and the Gospel. *For ye are not come* (says SERM. VIII. he) *unto the Mount that might be touched, (viz. not under Pain of Death,) and that burned with Fire, nor unto Blackness, and Darknes, and Tempest, and the Sound of a Trumpet, and the Voice of Words; which Voice they that heard intreated that the Word should not be spoken to them any more. ----- But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerufalem,--- and to Jesus the Mediator of the NEW COVENANT, &c. (r).* From all this we have Reason to conclude, that the *Words put into the Mouth of this Prophet*, were to be the *Words of the new Law or Dispensation*, which should differ from the *old one* in the Circumstance of its Delivery: And this can agree to nothing else but the *Law of the Messiah*.

AGAINST this it is suggested, that the *Israelites* having then no Expectation of a *new Law*, their Desire in this Place could relate only to *Prophets* rais'd up under the *old one* (s): And if God's Answer implies

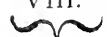
a

(r) Heb. xii. 18.

(s) Lit. Scheme, ut supr.

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a Condescension to their Request, it must be understood under the same Restriction.

I answer, whether they expected any *new Law*, or not, they could not tell but God might think fit to give one. Again, their Desire, tho' not precisely determin'd to the Delivery of a *new Law*, yet plainly reach'd to it, that God would on the greatest Occasions, as well as in Matters of ordinary Occurrence, speak to 'em by the Ministry of *Moses*, and no more issue his Voice out of the Fire: To which God answers, that he would hereafter raise up *one like Moses*, to deliver his *Words*. Accordingly *Messiah's* Office is described by *Isaiab*, (the *Jews* themselves confessing it,) to *preach good Tidings to the Meek*, and *proclaim the acceptable Year of the Lord* (t); and it appears from the Discourse of the *Woman of Samaria*, that a fuller and more ample Revelation was expected from him, That when he came, he should *tell all Things* (u).

LASTLY, it is added in the Conclusion of this remarkable Prediction, --- *Whosoever will notarken unto my Words, which he*  
[that

(t) *Isai.* lxi. 1, 2. *Vide* Meinbart. *ut sup.*

(u) *John* iv. 25.

[that Prophet] *shall speak in my Name, I* <sup>SERM.</sup>  
*will require it of him.* Which is a plain <sup>VIII.</sup>  
 Commination of Divine Vengeance against  
 all those who should reject or refuse to *obey*  
 so great a *Prophet*. Now, tho' it is true  
 that Disobedience to God's Messages by *any*  
 of his *Prophets*, would be highly criminal  
 and deserving of his Displeasure; yet since  
 there is no other of whom it is thus singu-  
 larly foretold, we have Grounds to argue  
 from hence, that this must be the greatest of  
 all the Prophets, and consequently the *Mes-*  
*siah*. No ordinary Chastisement is design'd  
 by this Expression, but the inflicting of  
 direful and heavy Vengeance. For as God  
 is said to *hold* them *guilty*, whose Offence  
 is of a gross and aggravated Kind; so is he  
 said to require it of them, whose Guilt is  
 ripe for Vengeance, and ready to receive its  
 final Punishment. And this was so re-  
 markably fulfill'd on the whole Nation of  
 the *Jews*, from the Age in which *Jesus*  
 was crucified among them, that the Appli-  
 cation makes itself, and proves the Point  
 without Enlargement.

Such

SERM. <sup>VIII.</sup> SUCH is the Description of the *Prophet like to Moses*; and such the Danger of neglecting to obey him. But because vain Men might arrogate to themselves a Pretence of such Commission, and take upon them to speak without being sent; it was very proper to subjoin a Sentence of Excision to deter Men from such audacious Wickedness. *But the Prophet which shall presume to speak a Word in my Name, which I have not commanded him to speak, or that shall speak in the Name of other Gods, even that Prophet shall die (x.)* And then for the People, who might be doubtful in such Cases, and not well able to examine the Grounds of their Pretences, it is added, that they should look to the *Sign* which should be given in proof of such Commission. *When a Prophet speaketh in the Name of the Lord, if the Thing follow not, nor come to pass, that is the Thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: Thou shalt not be afraid of him (y).*

(x) Deut. xviii. 20.

(y) Jer. 22.



FROM hence some have objected that the *Prophet like Moses* could not be the Character of a single Person, because the Rule laid down for trying his Credentials is levelled against the Pretenders to Prophecy in all Ages. And the Penalty prescribed for the *false Prophet*, must be calculated with a general View, and could never be designed for *Jesus*, nor have any relation to him: Therefore it is argued the *Prophet* here must mean the *Succession of Prophets* in future Times; and here was a Criterion given at all Times to distinguish between *true* and *false*. But there is plainly no Consequence in this Reasoning, because the Rule given plainly was not meant to attest the Mission of the *true Prophet*, but only to detect the Imposture of a *false* one. And therefore though *Jesus*, who was the *true Prophet*, could not be concerned in the Penalty of *Imposture*; yet it might be of Use to detect and punish all *Impostors*, that no one might pass for the *true Prophet* before he really came. It was not necessary for

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(2) *Jam.* xxiv. 17.

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all the Prophets to produce Signs or Miracles in Proof of their Mission, but only when the Matter of their Message was something new or extraordinary ; and consequently this could be no general Tryal of Prophets in all Ages. But since the *Messiah* was expected to work great Miracles, and others, besides the *true* one, might assume the Character, this would be a proper Conclusion or Tryal of their several Claims ; and it was therefore very just and natural, even after this Notice of a single Prophet, to caution the People against bold Pretenders, and prescribe them some Rule or Token for trying and detecting them. It is the Discovery of *Imposture* which is here provided for, of which there might be Danger in all Ages ; although the real Completion of the Promise could be but once, and in one single Person.

Upon the Whole, the Argument from this Prophecy is clear and conclusive, and when it was urged by *St. Peter*, and *St. Stephen* in the *Acts*, the *Jews* had no Objection that we find to make against it ; which they could never have wanted, if  
this

this Description had then been understood SERM.  
VIII.  
to belong in common to the whole Order of Prophets, or could fairly be applied to *Joshua*, or *Jeremy*, or any else that appeared within the Compass of the *Old Testament*.

HAVING thus far stated and consider'd the Prediction of a *Prophet like unto Moses*, and justified the Application of it singly to *Christ*, there is but one more Prediction I would propose at present to consider; and that is the Prophecy of *Balaam*, in which I shall pass over those Parts which are more disputable, as being couched in more ambiguous Terms, and fix only upon that Part of it, which I take to contain the more immediate Character of *Christ*. *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the Corners of Moab, and destroy all the Children of Sheth* (a). That these Words relate to some eminent Person to arise among the *Israelites* many Ages afterwards, may be gathered from the Preface introducing them: *I shall see him, but not now: I shall behold him, but not nigh*. And

R then

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(a) Num. xxiv. 17.

SREM. then there can be little doubt but it  
 VIII. should be the same Person, who is described by the other Prophets under the same Character of *Light* and *Glory*, and as holding the *Scepter* and Reins of *Government*, both for the Protection of his faithful People, and the Confusion of his Enemies. This is so well understood by the *Jews*, that not only the *Chaldee* Paraphrast of old, but even their later Expositors, (notwithstanding all their Prejudice,) and *Maimonides* himself, the most judicious Collector of their numerous Traditions, have acknowledged the *Messiah* to be clearly pointed out in some of the Phrases of this Text (b).

THE *Corner* of a Place is an usual Figure, put in Scripture, for the Part of greatest Strength and Ornament ; and therefore, by the *Corners of Moab*, in this Passage, the *Chaldee* Paraphrast, and the Seventy Interpreters, have not unfitly understood the *Princes* of that Country. Which Sense will be the rather confirmed, if we suppose *Balaam* here to allude to that *proverbial* Expression

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(b) Abendana in Mielch. Josphi. Maimon. Hal. Melach. eb. 21. § 1.

Expression which is cited a few Chapters before. *There is a Fire gone out of Heshbon, a Flame from the City of Sibon, it hath consumed Ar of Moab, and the LORDS of the High-places of Arnon (c).* And that such Allusion ought to be supposed, will appear highly reasonable, when it is farther considered, that the Prophet *Jeremy* has joined the Phrase of both Passages together; --- *But a Fire shall come forth out of Heshbon, and a Flame from the midst of Sibon, and shall devour the Corner of Moab, and the Crown of the Head of the tumultuous Ones (d).* Where the Affinity in the *Hebrew* is greater than can be shewn in our Translation (e).

BUT then as it has often been observed that the People of *Israel*, nationally considered, did typify or figure out the Spiritual *Israel of God*, that Church which was in the Time to be gathered out of *all Nations,*

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Nations,

(c) *Numb.* xxi. 28.

(d) *Jerem.* xlviii. 45.

(e) It may be proper to place the three Texts in one View, and leave them to the Judgment of the learned Reader.

*Numb.* 21, 23.

*Numb.* 24. 17.

*Jer.* 48. 45.

כִּי אֵשׁ יֵצֵא מִחֶשְׁבֹן  
לְהִחַבֵּת מִכֵּן סִיבֹן  
מִקְרָהוֹת סִיבֹן אֲרָנוֹת  
עַל מוֹאָב

מִדָּהּ פֶּאֶת מוֹאָב  
וְקִדְקֵד כָּל בְּנֵי שֶׁחַר

כִּי אֵשׁ יֵצֵא מִחֶשְׁבֹן  
וְלִחַבֵּת מִכֵּן סִיבֹן  
וְתִחַבֵּל פֶּאֶת מוֹאָב  
וְקִדְקֵד בְּנֵי שֶׁחַר

SERM. Nations, and substituted in the room of  
 VIII. *Israel*; so here the *Moabites*, as they  
 were Enemies of that peculiar People, and  
 at this Time particularly creating Troubles  
 and Difficulties to them, must in Proportion  
 be understood to prefigure all those  
 Enemies of the Church of *Christ*, who refuse  
 to submit to his Authority, and would  
 not that he should reign over them.

THERE is somewhat more Variety in accounting what should be meant in the next Clause by *the Children of Sheth*. But if we consider that it was *Seth*, the Son of *Adam*, from whom *Noah*, and consequently all the World after the Flood, descended, they will appear to have judged most reasonably in the Matter, who understand the *Children of Sheth* to take in the whole Race of Mankind, or (as the *Targum* has explained it) *all the Children of Men*. The only Difficulty then will be to account in what Sense the *Messiah* is said to DESTROY *all the Children of Sheth* in this extensive Acceptation. For if his Kingdom be erected over the Sons of Men, it may be pertinently asked, what Sort of Kingdom that can be, where all the Subjects

jects are destroy'd ; or how this can be consistent with the End of his Office, which is to save and redeem. But there are two Things to be offered for our Satisfaction in this Particular ; either, 1. That the Word here render'd *destroy*, (*f*) does also signify to *rule*, or *have Dominion*, (and so 'tis taken by the *Chaldee* Paraphrast already mentioned ; *He shall RULE over all the Children of Men* ; ) or else, 2. That the *Destruction* here threatened should reach no farther than to secure their Subjection to him (*g*) ; that whilst it tended to the utter Ruin and Confusion of all such as were too proud to submit, it should stop in subduing only the Corruptions, and changing the Minds and Dispositions of the rest ; *Spoiling*, on the one Hand, as well the *Principalities and Powers* (*h*) of Darkness, as all those among the *Sons of Men*, who are confederated with them ; but purging the mean while the rest from their Impurities, *casting down* all vain *Imaginations*, or carnal Reasonings, *and every high Thing that exalteth it self against the Knowledge*

R 3

of

(*f*) קָרַח (*g*) Vid Joh. Helv. Willemer. dissert. ad loc. in Thesaur. Theol. Philol. Vol. I. (*h*) Col. ii. 15.

SERM. of God, and bringing into Captivity every  
 VIII. Thought to the Obedience of Christ (i).  
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And this seems to be confirmed by the Reading of the Prophet *Jeremy* above-mentioned, who instead וקרקר כל בני שם (which are the Words of *Balaam*), and he shall destroy all the Children of Seth, we read with a small Variation of the Characters, וקרקר כרי שאן and the Crown of the Head of the Children of Tumult, or tumultuous Ones; which may well describe the towering Pride of Mankind, considered in a State of Corruption.

It has indeed been thought, by some judicious Expositors, that this Prediction was fulfilled in *David*, who might be fitly represented under the Figure of a *Star* and a *Scepter*, as his Reign was successful and victorious, and his Conquests particularly extended over the Land of *Moab* (k). But since the Prophet *Jeremy* (as we have seen) alludes to it as a Matter still future in his Time, 'tis plainly necessary to suppose it had some farther View than any Thing which had long before happened in the  
 Time

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(i) 2 Cor. x. 5. (k) 2 Sam. viii. 2.



Time of *David*. And if moreover, in SERM. VIII. considering the Prophecies of After-times, it shall appear that these Characters are usually applied to one who should arise in later Ages of the Family of *David*; and that *David* himself, as the chosen Head and King of that peculiar People, the Man *chosen* of God *after his own Heart*, did eminently figure out that glorious Successor, who should utterly subdue his Enemies, and reign over the whole Company of faithful Men, gathered out of *all Nations*, and incorporated into one Society; I say, if this should appear in our Disquisition upon other Prophecies, I see no Reason why this should not be explained conformably to them, it will at least be necessary to refer it to him in a typical View, as the Person whose Kingdom was figured out by that of *David*. And if the latter Clause be rightly understood of his *destroying or ruling over all the Children of Men*, it will then be impossible to apply that Part of the Character to *David* in his own Person, it will be necessary to explain it of that *Son of David*, whose *Kingdom ruleth over all*, and has brought  
in

SERM. in the believing *Gentiles* into one common  
VIII. Enclosure with believing *Jews*.

These Reflections would naturally lead me on into a new and different Scene of *Prophecy*, namely, to take a View of those Promises of the *Messiah*, which concern him in his *Regal* Character, which relate to that last Limitation of the Line from which he should descend, and propose him as the Son and Successor of *David*. Under this View the Scheme of our Redemption opens in a clearer Light, and the Prophets are large and copious in their Descriptions of the Tranquility and Peace to be enjoyed under his auspicious Reign. But the fuller Consideration of this Matter will be made the Subject of some following Discourses.

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# SERMON IX.

Preach'd

JANUARY 4. 17<sup>39</sup><sub>31</sub>.

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Christ's Kingdom prefigured by that  
of *David*.

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The First SERMON on this Text.

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Luke i. 32, 33.

Ver. 32. *And the Lord God shall give unto him the Throne of his Father David.*

Ver. 33. *And he shall reign over the House of Jacob for ever ; and of his Kingdom there shall be no End.*

THE State of Prophecy from the SERM  
Time of *Abraham*, with respect IX.  
to the *Messiah*, was distinguish'd,  
agreeably to the Division intimated by St.  
*Matthew*, into three Periods, or Intervals  
of Time ; the first of which extended from  
the

S E R M. the Call of *Abraham* to the Erection of the  
 IX. *Jewish* Monarchy in the Royal House of  
*David* ; the next continues from the Erection of that Kingdom, to its Ruin or Overthrow by the *Babylonish* Captivity ; and the last, commencing from the Time of that Captivity, concludes with the Coming of *Jesus*, whom we assert to be the promised *Messiah*.

DURING the first of these Periods, the *Messiah* was foretold in more general Terms, as coming of the *Seed* of *Abraham* ; and as his Family increased, that Promise was restrained to the Line of *Isaac* and of *Jacob*, till upon the Constitution of the twelve Tribes, that of *Judah* was singled out to inherit this stupendous Blessing, which alone had the Promise of having its Polity continued to the Time of its Accomplishment.

MEAN while, the Advantage of his Coming was not meant to be confined within such narrow Limits : but as that People and the Dispensations of God towards them, were designed to figure out his future Dealings with the Church of *Christ* ; so the Promise is expressly made to *all Nations of the Earth*,

*Earth*, and the literal Privileges which <sup>SE R M.</sup> were conferred upon the *natural Seed*, did <sup>IX.</sup> betoken those more sublime transcendant Privileges which belong to the *spiritual Seed of Abraham*, to those, who by being incorporated into one Body under *Christ Jesus*, are properly grafted on the Stock of *Abraham*, and entitled to claim under him as Father of the Faithful.

THE next Period began with the Erection of the Kingdom in the House of *David*, and the Promise of *Christ* to descend of his Posterity, and be the Heir of his Dominions. This was the last clear Limitation God was pleased to make in the Line of the *Messiah*; and it was followed by a Series of so many and important Prophecies relating to the Character and Advent of this Great Deliverer, that though they throw the greatest Light upon the Christian Scheme, yet to treat of them separately and minutely, would be Matter of too large a Compass for my present Design, and therefore they should rather be reduced to some general Considerations.

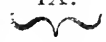
THE Monarchy indeed was first given to *Saul*, of the Tribe of *Benjamin*; and  
that

SERM. that by Divine Appointment. But this  
 IX. being done only in Compliance with the  
 ungrateful Request of an untoward People, who disdained the Method in which God had hitherto been pleased to govern them, and wanted to have their Form of Government set on the same Foot with the *Nations* round them, we are not to look upon his Reign as any Mark of the Divine Favour, or Prefiguration of the Benefits of the *Messiah*. God gave that King to them in his Anger, and took him away in his Wrath (a). But when David was anointed for his Successor, a Man after God's own Heart, the Spirit of the Lord departing from Saul, came upon him from that Day forward (b); so that in him and his Successors reigning over that chosen People, we have a Type or Emblem of that spiritual Kingdom and Discipline of the *Messiah*, whereby he should govern his Elect, the Church to be gathered out of all Nations. And that this again may appear to be a clear Continuation of the Promise made to *Abraham*, we find the  
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 (a) *Hef.* xiii. 11.

 (b) 1 *Sam.* xvi. 13, 14.

Very Terms repeated, and applied to this SERM.  
IX.  
Son of *David*. *And Men shall be blessed*   
*in him, all Nations shall call him Blessed,*  
or rather, **ALL NATIONS SHALL  
BE BLESSED IN HIM (c), and shall  
call him Blessed.**

BUT though the whole Succession of  
Kings in the Family of *David*, was meant.  
to figure out the spiritual Empire of *Christ*  
over his Church, yet was it more eminently  
typified in the Reign of *David* himself  
and of his Son *Solomon*, than in any other  
of their Successors upon the Throne of  
*Judah*. In their Time it is observable, the  
People of *Israel* were united in one Body,  
and

(c) In the *Hebrew*, there is but one *Nominative Case* to  
both *Verbs*; וְיִתְבָּרְכוּ בוֹ כָּל גּוֹיִם יְאֻשְׁרֵיהוּ and therefore the  
*LXX* has taken the Liberty to insert another for the first of  
them, having render'd it thus, Καὶ εὐλογηθήσονται ἐν αὐτῷ πα-  
σαι αἱ φυλαὶ τῆς γῆς πάντα τὰ ἔθνη μαχαρίσιν αὐτόν. *And all  
the Tribes of the Earth (or Land) shall be blessed in him: All  
Nations shall bless him.* Which seems to refer the former  
Clause to the *Jews*, and the latter to the *Gentiles*. But if  
we consider that וְיִתְבָּרְכוּ בוֹ is the very Style of the *Bless-  
ing of Abraham*, and that כָּל גּוֹיִם *All Nations*, which is the  
only *Nominative* here expressed, is likewise joined in the same  
*Blessing of Abraham*, it seems very unnatural to disjoin them  
in this Place, and supply another *Nominative*, when there  
is none wanting. And therefore the *Chaldee Paraphrast*  
clearly explains it with one *Nominative*, that *All People  
shall be blessed in his Merit, and shall speak good to him.*  
וְיִתְבָּרְכוּ בְּזִמְתוֹתָהּ לְעַמּוּתָא וְיִשְׁתְּבַח עַל לִיבָהּ

SERM. and had but *one King* to rule over them ;  
 IX. which did more appositely fall in with the  
 propheticall Descriptions of the Days of the  
*Messiah*, than when, upon the Death of *Solomon*, ten Tribes revolted against the House  
 of *David* (d), and set up a new King over  
 them, whilst *Judah* only with *Benjamin*  
 and the *Levites* (e), and a small Remnant  
 besides, intermixed, persevered in their Ad-  
 herence to that Royal Family. In their  
 Time therefore the Kingdom was in its  
 most prosperous and flourishing Condition;  
 and as the warlike Reign of *David*, did  
 aptly figure out the *Messiah*, partly in a  
 State of Struggle and Difficulty, grappling  
 with his Enemies, and partly in his Victories  
 and Conquest over them ; so did the peace-  
 ful Reign of *Solomon* figure out the Glories  
 of that Triumph and Tranquility which  
 are the proper Consequences of compleat  
 Victory.

BOTH these are the Subjects of many  
 rapturous Descriptions in the Book of  
*Psalms* ; and as it often happens that the  
 immediate Occasion of those Descriptions is  
 taken

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(d) 1 Kings. xii. 16, &c.

(e) 2 Chron. xi. 13, &c.



taken from the Type or something present, SERM.  
 this has induced some Persons of a low IX.  
 and narrow Disposition to imagine there was  
 nothing higher in View, either in the In-  
 tention of the inspired Penman, or of that  
 holy Spirit by which he was conducted.  
 But if we seriously attend to the Phrase and  
 Circumstance of those Descriptions, we shall  
 find they many Times rise higher than to  
 admit an Application to any present Occur-  
 rences, and will therefore most reasonably  
 be understood to have a farther Prospect to  
 future Times, to those Times of the *Mes-*  
*siah*, to which the whole *Jewish* OEcono-  
 my appears to have Relation.

I KNOW the Adversaries of our Religion  
 reject this Way of reasoning with Scorn and  
 Disdain, and profess themselves uncon-  
 cerned whether they can fix the Meaning of  
 such Passages, or no (f). But *whether they*  
*will bear, or whether they will forbear* (g),  
 (for they are most *rebellious*.) I trust that  
 to all candid and equitable Judges it will  
 appear a reasonable Consequence, that if  
 there

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(f) Scheme of Litteral Prophecy, ch. v. § 3.

(g) *Ezek.* iii. 11.

SERM. IX. there was a *Redeemer* promised and expected from the Time of Man's Apostacy ; if the Posterity of *Abraham* was chosen and their law promulged, on purpose to keep up this Hope and Expectation, and point out the several Parts of his Office and Character ; if, lastly, the national Privileges conferred on them, were figurative of the greater Privileges to be conferred by the *Messiah* on his chosen People ; then the Erection of the Kingdom, no doubt, among the rest, might fitly Shadow out his regal Character, and those Passages, especially, which could not be literally applied to *David* or *Solomon*, might be justly understood to have their proper Accomplishment in him. Above all, if it appears that the *Christian* Scheme does rationally account for these several Descriptions, and that that Scheme has been abundantly confirmed by Miracles or other Evidence proper to support it ; there will then remain no Doubt, with Men of humble and Dispassionate Minds, but this is the true Key for interpreting those *Psalms*, and other *Prophecies*, which draw out such illustrious Characters, as can not strictly be referred to any Thing

of those Times, but waited for a future SER M.  
Accomplishment. IX.

IN this Manner the Apostles reasoned concerning *Christ's* Resurrection, as by a known and avowed Method of Interpretation. From that Text of *David*, *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy-one to see Corruption* (b): From this Text, I say, though spoken in the first Person, yet since it could not possibly belong to *David* in his own Person, the Apostles made no Scruple to conclude for the Necessity of *Christ's* Resurrection. Such was St. *Peter's* Argument on this Occasion; *Men and Brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this Day* (i): Characters which do but ill accord with the aforesaid Prophecy, if *David* were himself the Person there intended! for how should he so many Ages continue in the Grave and State of Death, who was not to be *left in Hell*, nor his *Flesh to see Corruption*? Therefore being a Prophet,

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(b) *Psal.* xvi. 10.

(i) *Acts.* ii. 29.

SERM. IX. (as the Apostle goes on,) *and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up Christ to sit on his Throne (k), (of whom therefore, he was a lively Type, Figure, and Representation :) (l) He seeing this before, though he delivered the Prediction in the first Person, spake nevertheless of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption (m).*

IN like Manner let us hear St. Paul ; *For David (says he) after he had served his own Generation by the Will of God, fell on sleep, and was laid unto his Fathers, and saw Corruption : Consequently the Words are not applicable to him in his own Person : But he whom God raised again, saw no Corruption (n), and was therefore the only Person to whom this Prohpecy can literally be applied. I say literally ; because though the Person of David was typical of the Messiah, and is therefore put for him in this Psalm, yet the Matter of*

(k) Acts. ii. 30.  
(m) Acts. xiii. 36.

(l) Acts. ii. 31.  
(n) Ver. 37

the Prediction it self, in the most strict and literal Sense, was true of the *Messiah* only. SERM.  
IX.  
Thus did they collect the Meaning of that famous Prophecy ; nor do we find that any of their Adversaries were able to gainsay them.

For a farther Proof of this typical Relation between *David* and *Christ*, it deserves to be considered, that he is not only promised as the *Son of David to sit upon his Throne*, and inherit his Authority, but he is expressly called by the Name of *David* himself. For thus, to omit such Passages as are cited to this Purpose from the Books of *Psalms*, (where King *David* might perhaps be primarily intended, and the *Messiah* referred to only in a typical or secondary View, which is the Thing to be proved,) we have some express Predictions in *Hosea*, *Jeremy*, and *Ezekiel*, many Years after the Death of that Royal Progenitor, concerning the Obedience which should be paid in future Times to *David their King*.

So the Prophet *Hosea*, speaking of the Restoration of *Israel* in the latter Days, says, *They shall return, and seek the Lord*

SERM. XI. *their God, and David their King* (o) : And the Prophet *Jeremy* almost in the same Words, *They shall serve the Lord their God, and David their King, whom I will raise up unto them* (p). The Prophet *Ezekiel* does it with more Variety of Expression ; *I will set up one Shepherd over them, and he shall feed them, even my Servant David ; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my Servant David a Prince among them : I the Lord have spoken it* (q). And again, *David my Servant shall be King over them, and they shall have all one Shepherd.—David my Servant shall be their Prince for ever* (r). Now since it is impossible that *David* should in these Passages be meant in Person, who had for some Ages been dead and buried before they were uttered, it remains that that Founder of the *Jewish* Monarchy is plainly set forth as the Type or Prefiguration of him, who should in After-Ages raise it to the highest Glory.

(o) *Hos.* iii. 5. (p) *Jer.* xxx. 9.

(q) *Ezek.* xxxiv. 23, 24. (r) *Ezek.* xxxvii. 24, 25.

As *David* now was by natural Extrac-  
tion the immediate Son of *Jesse*, so *Christ*,  
who was both lineally descended from  
him, and eminently figured out, or repre-  
sented by him, is likewise described under  
the same Character, as a *Rod* that should  
*come forth out of the Stem of Jesse, and a*  
*Branch* that should grow out of his  
*Roots* (s); which clearly points out his  
Pedigree in that Family, by a very natu-  
ral and easy Metaphor. Let any one read  
over that Eleventh Chapter of *Isaiab*,  
and he will easily perceive that that Cha-  
racter belongs to some future Prince, who  
should be greatly supported by Divine  
Power, to rescue his faithful People from  
the Oppression of their Enemies, and reign  
over them in Peace and Prosperity: And  
who should this be, but that same Deli-  
verer, whom the Scriptures appear to have  
had constantly in View, as the Destroyer  
of the *Serpent* and his *Seed*, and the Re-  
deemer of the Faithful among *all Na-*  
*tions*? And yet because the Monarchy,

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erected

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(s) *Isai.* xi. 1.

SERM.  
IX.

erected in this Family of *Jesse*, was only meant for a Type or Prefiguration of his future Kingdom, therefore is he called again the *Root of Jesse* (t), as being the real Ground or Foundation of the Favours bestowed upon his Family, the ultimate End or Aim to which they were referred. The same Person is both the *Root of Jesse*, and a *Branch growing out of his Roots*: Which may explain to us that two-fold Character which he gives of himself in the Apocalypse, when, as it were, in the same Breath, he styles himself at once, *the Root and the Offspring of David* (u): The *Root*, because the Authority conferred upon the Family of *David* was derived from, and referred to the *Messiah*, as the Type to its intended Antitype; and the *Offspring*, because he was actually descended of that Royal Line, agreeably to the Tenor and Purport of the ancient Prophecies.

THE Difficulties that occur in the Pedigree of *Jesus*, related in the Gospel, so far

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(t) *Isai.* xi. 10.      (u) *Rev.* xxii. 16.



as they affect the Reality of his Extraction SERM. IX. from the Line of *David*, have been formerly considered (w). So that if the Predictions of the Kingdom in his Family were to be fulfilled in *Christ*, (and we shall see they are much more considerable, than can be imagined to be any other Way accomplished,) then we have a clear Account of the Abolition of the temporal Kingdom, and a reasonable Inducement to attend to the Doctrine of the Gospel, which requires our Obedience to an heavenly King, who at present exercises a spiritual Discipline and Jurisdiction; and after the compleat Reduction of his Enemies, will receive his faithful Servants into endless Felicity.

WHEN the *Messiah* was thus pointed out to descend of the Family of *David*, and exercise a Jurisdiction in some Sort successive and correspondent to his, it was wisely ordained in the Oeconomy of Providence, that the immediate Son and Successor of *David*, upon the Throne of *Israel*, should more eminently than the rest be made a lively Type and Prefiguration of *Messiah*.

SER M. This was first of all notified upon King *David's* Declaration of his Purpose to erect a Temple unto God (x), when the Piety of that Purpose was approved and commended, but yet the Execution of it was suspended till the Reign of his Son. *I will set up thy Seed after thee, says God, which shall proceed out of thy Bowels, and I will establish his Kingdom; he shall build a House for my Name, and I will establish the Throne of his Kingdom for ever; I will be his Father, and he shall be my Son: If he commit Iniquity, I will chasten him with the Rod of Men, and with the Stripes of the Children of Men (y).*

As it is usual, in typical Descriptions, to insert some Characters which belong only to the Type, some which relate only to the Antitype, and others which are common to both, but in different Views and Acceptations; so it has been thought, by very good Interpreters, that this Prediction is to be divided between *Solomon* and *Christ*. The last Clause, which

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(x) 1 *King.* viii. 18.

(y) 2 *Sam.* vii. 12, &c.

which mentions the *Chastisement* of his SERM. IX.  
*Iniquity*, has been thought to belong on-  
 ly to *Solomon*, and other temporal Suc-  
 cessors on the Throne of *Judah*: Though,  
 perhaps, even this may be applied to  
*Christ*, when we consider him, though  
 sinless of himself, as standing however in  
 the Place of Sinners, and bearing the  
*Chastisement* of *their* Iniquity.

THAT which concerns the eternal Du-  
 ration of the Kingdom, could belong on-  
 ly to *Christ*, since the Regal Govern-  
 ment ceased at the *Babylonish* Capti-  
 vity, and was never after restored to the  
 Family of *David*, but only in the Per-  
 son of *Christ*. But the other Characters  
 are common to both. To be a *King* in  
 Peace and Prosperity, was not peculiar to  
*Solomon*, but such an Instance of Divine  
 Favour towards him, as furnished a more  
 lively Type of the prosperous Reign and  
 Times of the *Messiah*. To build a mate-  
 rial *Temple*, with great Splendor and Mag-  
 nificence, was charged on the immediate  
 Successor of *David*, who bequeathed him  
 great Riches, and gave Instructions for  
 that

SERM.  
IX.

that Purpose: But to erect a *Spiritual House*, consisting of *living Stones* (z), i. e. of faithful Men cemented into one Society, and *built into an holy Temple in the Lord* (a); this was typically fore-shewn to be the Office of that Celestial King, who was to be the Glory and Blessedness of future Times. Both Kings agreed in this, that they had *David* to their Father; but one by Proximity of immediate Descent, and the other at the Distance of many Generations. And both also were the *Sons of God*; but *Christ* only by Nature, and *Solomon* by Grace. From whence the Author to the *Hebrews* made no Scruple to produce this Passage, as applicable, in the strictest Manner, to *Christ*, and so as no Creature had a Claim to it. *For unto which of the Angels said he at any Time, Thou art my Son, this Day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son* (b)?

BUT

(z) 1 Pet. ii. 5.

(a) Eph. ii. 21.

(b) Heb. i. 5.

BUT here, the Adversaries of our Religion complain of gross Falsification, and accuse the sacred Writer of misapplying Scripture, when to prove *Christ's* natural Sonship and Superiority to all Creatures, he cites this Passage of the Old Testament, which has a plain and direct Reference to King *Solomon*, who was only in an inferior Sense acknowledged for the *Son of God*. The typical Interpretation they reject, as arbitrary and precarious, and insist on the Occasion and Design of this Prediction, as confining it to *Solomon* alone (c). Now, though the Authority of the Apostle, attested and confirmed by Miracles, will be to all considering Men a sufficient Argument of the Truth of his Interpretation; yet it happens, in this Case, that there is much to be alledged in Behalf of it from the Old Testament itself. If the Text were consider'd singly as it stands in *Samuel*, perhaps it might be difficult to vindicate the Apostle's Citation against the Exceptions of an Infidel. But if we take it in

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(c) Scheme of Literal Prophecy, cap 7.

SERM. IX. Conjunction with the parallel Account of the same Fact in *Chronicles*, and compare it with other Predictions of the like Purport, in the Seventy-second and Eighty-ninth Psalms, and other Places of Scripture, which describe the Amplitude and Duration of this Kingdom of the *Son of David*, and of *God*, there will be Reason to conclude, that there is some higher Character than *Solomon's* drawn out, and that in divers of those Points where both Characters agree, the Sense, in which they are applied to *Solomon*, is much below the Dignity and Force of the Expressions, which seem to require a sublimer Sense to answer and compleat them.

PARTICULARLY, as this Matter is stated in the Book of *Chronicles*, I conceive, there are two Characters which could not be applied to the immediate *Son of David*, and the People of those Times, but must wait for their Accomplishment in some more illustrious Successor, and in a *Kingdom which cannot be moved*. One is the stable and secure Condition of the People : *Also I will ordain a Place for my People Israel, and will plant them, and they*

they shall dwell in their Place, and shall SERM. IX.  
 be moved no more ; neither shall the Chil-  
 dren of Wickedness waste them any more (d).

Which agrees so well with those Descriptions, which the following Prophets give of the State of God's People in future Times, that it must be most unreasonable to confine it to the Days of *Solomon*, or the ancient Establishment of the *Jewish* Monarchy. For why should we not chuse to explain it consistently with other Prophecies, rather than limit it to such a Sense, as amounts at last to an Accusation of Falseness, in ascribing Stability and Perpetuity to that which has many Ages been destroy'd? The other Character, I meant, concerns the Person of *this Son of David*; of whom it is expressly promised, *I will settle him in my House, and in my Kingdom for ever* (e): No Succession of Princes to inherit the Kingdom after him, but the *Son of David* himself in Person, to enjoy an everlasting Monarchy. But to which of all the Sons of mortal

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(d) 1 Chr. xvii. 9.

(e) 1 Chr. xvii. 14.

SERM. mortal Men, can this Promise be judged  
 IX applicable? Does it not naturally lead us to  
 acknowledge that singularly illustrious  
 Person, who was also in a more eminent  
 Sense the *Son of God*, whose Throne and  
 Kingdom will be explained farther by the  
 Co-incidence of other Prophecies?

MEAN WHILE, it is not meant to be insisted, that the People of those Times could understand these Prophecies with all that Light and Advantage, which the following Scriptures have thrown upon them: But as the first Promise in Paradise contained the whole Doctrine of Redemption, though it needed the Addition of subsequent Revelations, to unfold and state it more explicitly; so these Predictions of the *Kingdom* in the *House of David*, did refer to the spiritual Advantages and Glory of the *Messiah*, though in such Terms as were not clear from all sort of Ambiguity, but left Matter of new Discovery to future Times. The low and sordid Genius of the People was best consulted by such a Dispensation: Nor was it fit for evil Spirits, professed Enemies of God, to be let far into the  
 Mystery



Mystery of Gospel Truths before the SERM.  
 Time of their Accomplishment. Thus IX.  
 much, however, might quickly be concluded, that some *future Son of David* was designed in these Predictions; and that they could not have their full Completion in the Days of *Solomon*. The Sense of spiritual Joy and Consolation might arise in those, who addicted themselves to pious Exercise and Meditation; and the Influences of Divine Grace might direct their Thoughts to mystical and spiritual Advantages, for the exacter fulfilling of those Promises, which greatly exceeded the fading Satisfactions of this Life.

BUT after all, 'tis possible, they might look for more of temporal Prosperity than was really intended: They might expect that the outward Grandeur of a Court and Kingdom should never be taken from the Successors of *David* but some Person of his Family should always sit upon the Throne of *Israel*, till one at last should rise to extend his Empire over the Heathen World, and raise it to the highest Prosperity. Some general Mention there had been of *visiting their Offences with the Rod,*

SERM. *Rod, and their Sin with Scourges* : But this  
 IX. they might incline to understand of lighter  
 Chastisements, rather than a Removal of the  
 Kingly Government. So that if this Mat-  
 ter had not been further open'd, perhaps  
 there had been few, whose Faith would  
 have been strong enough to have supported  
 them under those great Turns and Chan-  
 ges that were to happen in the *Jewish* State  
 and Polity.

FOR this Reason, the Goodness of God  
 became concern'd to foretel those Altera-  
 tions e'er they came, and renew his Assu-  
 rance notwithstanding of a firm and invio-  
 lable *Covenant* with the *House of David*.  
 Thus, when the Sin of *Solomon* was to  
 be punished with the Revolt of ten Tribes  
 from their Allegiance to his Family, yet  
 still the Reservation of the Tribe of *Judah*  
 was declared to have Regard to the Promise  
 made unto *David*, of an *everlasting King-*  
*dom* to be given to his *Seed*. Then again,  
 'tis likely the People might apprehend that  
 this Kingdom, at least, should be continu'd  
 throughout all Ages, till in the *latter Days*  
 it should be raised to that Splendor and  
 Glory which is described in many Places of  
 the

the *Psalms*. But when that Kingdom had reach'd the utmost secular Glory for which it was designed, in the long and flourishing Reign of King *Uzziah*, as the Kingdom of *Israel*, about the same Time, was in its highest Prosperity under *Jeroboam* the Second; from that Time, both Kingdoms did apparently decline, 'till *Israel* was led captive to *Assyria*, and never more return'd to be a distinct Nation or People, and *Judah* also was led captive to *Babylon*, but restored to their Country by the Kings of *Persia*, though without a Restoration of the ancient Government in the Family of *David*.

ABOUT this Time, therefore, the Spirit of Prophecy broke out in stronger Light than ever, to give timely Warning of these shocking Alterations, and fresh Assurance of the Coming of that *Son of David*, in whom alone the ancient Prophecies could justly be compleated. Great Care was taken to assure them, that they should not be utterly destroy'd in that Captivity, but that God in due Time would take Vengeance of their Enemies, and unite his People in one Kingdom,

SERM. dom, to enjoy perpetual Peace and Tran-  
IX. quillity.

It has been often observ'd, that the Nation of the *Israelites* was figurative of the spiritual *Israel*, or Church of the *Messiah*. Accordingly, in these Predictions, the Restoration of that People, and the Vengeance on their Enemies, is so described, as to point out the State of the *Christian* Church, and the Perdition of those who should obstruct and oppose it. And for the better clearing up of this typical Exposition of some Prophecies, there are others, in which the abundant Accession of the *Gentiles* is most expressly, and literally foretold, and the utter Extirpation of *Heathen* Superstition and Idolatry. Which is but a farther Opening of the original Scheme of our Redemption, whereby the *Seed of the Woman* was to bruise the *Serpent's Head*, and all *Nations* were to be blessed in the *Seed of Abraham*. Withal, there are several Particulars foretold, relating to the Life and Actions of the *Messiah*; and at last, the exact Time of his Appearing more nearly fixed and pointed out.

THIS State of Prophecy began, as was SERM. IX. observed, in the Reign of King *Uzziah*, when *Amos*, *Isaiab*, and *Hosea* (f), began their Office, to give Notice of approaching Revolutions, and assure the *House of David*, notwithstanding, of the inviolable Certainty of the Divine Promises. The two last of these, with the Addition of *Micah the Morasthite* (to say nothing now of *Joel*, *Obadiab*, *Jonah*, and *Nabum*, who were in some part contemporary) continu'd to exercise their Office through the Reigns of *Jotham*, *Ahaz*, and *Hezekiab*, in whose Time, the Kingdom of *Israel* was entirely subverted, and that of *Judah*, reduced to the greatest Straits and Necessities.

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AFTER

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(f) Mr. *Bedford* (*Scripture Chronology*, l. 6. c. 2. p. 645. supposes *Hosea* to have been the first Prophet that left his Prophecy in Writing, and grounds it on *Hosea* i. 2. But see that otherwise cleared by *Pocock* in *loc.* As he prophecy'd in the Reign of *Jeroboam* the second, King of *Israel*, 'tis certain, he must begin by the Fifteenth of *Uzziah*, for then *Jeroboam* dy'd. (Compare 2 *King*. xiv. 23. and xv. 1.) But the same may be said of *Amos*, whose Prophecy has this farther Character, That it was *two Years before the Earthquake*. *Amos* i. 1. And as he continu'd not to prophecy after the Reign of *Uzziah*, 'tis probable, he lived in the Beginning of it.

SREM. AFTER this, there was little additional  
 IX. Light to the Doctrine of Redemption, till  
 the Thirteenth of *Josiah*, (which was about  
 seventy Years after the Death of *Heze-  
 kiah*,) when *Jeremy* began to prophecy,  
 and give nearer Notice of the *Babylonish*  
 Captivity (g), under which, as well he,  
 as *Daniel* and *Ezekiel*, delivered many  
 illustrious Predictions of the Kingdom  
 of *Messiah*, in order to support the  
 Faithful under that astonishing *Catastro-  
 phe*, and instruct them to look for the Com-  
 pletion of those Promises which had been  
 made to the Family of *David*.

AT their Return from this Captivity, the  
 State of the People was less flourishing, and  
 more dependent; the Monarchical Govern-  
 ment was not restored, nor the Temple built  
 in such Magnificence and Splendor as be-  
 fore. Then new Assurances were given,  
 suited to that State of their Affairs, by the  
 Prophets *Haggai*, *Zechary*, and *Malachi*.  
 The *Lord* himself was to honour that  
*Temple*

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(g) To him may be added, as join'd with him a little  
 later, *Habakkuk*, and *Zephany*. See *Bedford's Scripture Chro-  
 nology*, pag. 674.

*Temple* with his Presence, and make up for that Defect of *Glory* which had given them Uneasiness. And a *Messenger* there was designed to *prepare the Way before him*, and inculcate those Doctrines, which might qualify the Minds of Men for his Reception.

SERM.  
IX.

THIS closed the Predictions of the Old Testament; and the whole opens such a Scene of Prophecy, that to treat of each Particular singly by itself, would be a Matter of greater Length and Compass, than suits with my Design, or would fall within the Time proper for pursuing it. It may suffice, to reduce them to such general Heads, as will comprize the principal Points, and shew the State of Prophecy in these Periods, leaving the more minute Consideration and Pursuit of them as Matter of farther Discussion and Enquiry.

Now, with respect to the Regal Character of the *Messiah*, which is the View wherein he is most usually consider'd before and under the *Babylonish* Captivity, from the Time the Kingdom had been fixed in the Family of *David*, there are

SERM. chiefly three Circumstances to be noted in  
IX. those Descriptions, which are given of it by  
the ancient Prophets, namely, First, the  
Amplitude and Extent of this Kingdom:  
Secondly, Its Peace and Tranquility: And,  
Thirdly, Its Duration. The Placing of  
which Circumstances in a proper Light,  
and stating that Evidence they give to the  
Doctrine of the Gospel, shall (God willing)  
be the Business of some following Dis-  
courses.

*Now to God the Father, Son, and Holy  
Ghost, be all Honour, &c.*

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SERM.



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# SERMON X.

Preach'd

FEBRUARY I. 17<sup>32</sup><sub>31</sub>.

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The Amplitude and Extent of the  
Kingdom of *Christ*.

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The Second SERMON on this Text.

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Luke i. 32, 33.

Ver. 32. *And the Lord God shall give unto him the Throne of his Father David.*

Ver. 33. *And he shall reign over the House of Jacob for ever; and of his Kingdom there shall be no End.*

IT was the Business of our last Discourse, to shew that the *Jewish* Monarchy established in the House of *David*, was design'd to figure out the Kingdom of the *Messiah*, who was to spring out of the same Family; and those magnificent Descriptions, which may seem to

SERM.  
IX.

SERM. belong to *David*, or *Solomon*, will upon a  
 X. nearer View, be more justly referred to  
 *Christ*, as the Person ultimately, and in some  
 Cases, singly intended. They appear to de-  
 scribe such a State of Affairs, as did not  
 occur in those early Times; and therefore  
 remained to be expected in Times to come.  
 Accordingly, it appears, that after the  
 Death of *David* and *Solomon*, the like De-  
 scriptions are given by the Prophets, of  
 another King to arise in future Times:  
 Which shews, that the former Descriptions  
 belong'd not personally to them, but to this  
 Successor, who still continu'd to be the  
 Subject of their Prophecies.

BUT lest the People should expect an  
 uninterrupted Continuance of the *Davidical*  
*Monarchy*, till it should be raised to that  
 Height of Splendor and Glory, the Spirit  
 of Prophecy was poured out in great A-  
 bundance, to give them Warning of ap-  
 proaching Revolutions, and at the same  
 Time, to confirm and explain the ancient  
 Promises of *jure Mercies* and Blessing,  
 and an everlasting Kingdom in the  
 House of *David*. So that the Angel  
 spake no unusual Language, in his Saluta-  
 tion

tion of the Blessed Virgin, when he as- SERM.  
sured her, that *the Lord God* should give X.  
*unto her Son the Throne of his Father Da-*  
*vid, and he should reign over the House of*  
*Jacob for ever, and of his Kingdom there*  
*should be no End.*

BUT because the Prophecies relating to this Kingdom of the *Messiah*, are too numerous, to be singly and particularly consider'd, I propos'd to treat of them under such general Heads, as may comprize the principal Marks or Characters of this glorious Dispensation, and give us the most comprehensive Idea and View of it. Now, there are three Characters by which its Glory and Excellence is most usually set forth and described, namely, First, the Amplitude and Extent of this Kingdom: Secondly, Its Peace and Tranquility: And, Thirdly, Its Duration. By treating of which Points, I shall at once explain the Angel's Prediction in the Text, and the most usual Topicks of the ancient Prophets, when they assured the *Kingdom* to the *House of David*.

I BEGIN with the Amplitude and Extent of this Kingdom, which the Angel expresses in the Text, by the *Throne of David*,  
and

SERM. and his *reigning over the House of Jacob*.

X. If this be restrained to those Dominions of which King *David* was actually possess'd, and that Country which was given by Promise to the lineal Descendants of the Stock of *Jacob*, this Prediction will fall short of the Descriptions which had anciently been given of the future Enlargement and flourishing Condition of the Empire established in that Family. But if we take it with a View to that Exposition which has been often mentioned, whereby the *Seed of Israel*, according to the Flesh, was made to figure out a *spiritual Seed* gather'd out of *all Nations*, and the external Monarchy of *David*, and his Successors, to be a Pledge of that more enlarg'd Authority, which the greatest of his Sons should exercise for the Protection of his faithful Servants incorporated into one Society, and for the Confusion and Overthrow of all his Enemies: Then the Words of the Angel will be found at once to correspond with the general Expectations of the People at that Time, and with the Predictions of the ancient Prophets concerning the

the Prosperity and Extent of the *Jewish* Monarchy in future Ages. SERM.  
X.

Look but in the Book of *Psalms*, and you will find this Kingdom described in such a pompous Manner, as answers not to any Time of *David* or *Solomon*, but waited for a future Accomplishment, that it should reach even *from Sea to Sea, and from the River unto the Ends of the Earth* (a); which seems to express the most boundless and unlimited Empire over the whole habitable World: That *all Kings* should *fall down before him, all Nations* should *do him Service* (b), and present their Tribute to him as their Sovereign. *The Kings of Tarshish and of the Isles*, which intends these Western Parts of the World, *shall bring Presents; the Kings of Sheba and Saba shall offer Gifts* (c). How was this fulfilled in the Reign of *David* or *Solomon*? Can any Man pretend that the Arms of the one, or the Wisdom of the other, did extend the *Jewish* Empire, to answer such Descriptions? What then, if the Birth

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(a) *Psal.* lxxii. 8. (b) *Psal.* lxxii. 11. (c) *Psal.* lxxii. 10.

S E R M Birth and Reign of *Solomon* were the immediate Occasion of penning that *Psal*  
 X. in which they occur? It is easy to imagine, that the Holy Penman's Thoughts might, in a Rapture, be transferred from the immediate Subject, to one more remote, of which that was only a faint Emblem and Representation? And from hence the Character is drawn in so sublime a Strain, as could not literally be applied to *Solomon*, but must belong to some other Person far superior to him in the Extent of his Authority, whose Dominion was not to be confined to *Canaan*, or a few neighbouring Territories, but who was to have *the Heathen* given him for his *Inheritance*, and *the uttermost Parts of the Earth* for his *Possession* (d).

AND because it could not be imagin'd that this Empire should be so extended without some Struggle or Opposition, 'tis added, That the King, in whose Days it was to happen, should be signally victorious, and triumph over his Opposers,  
 that

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(d) *Psal.* ii. 8.

that his *Enemies* should even *lick the* SERM. *Dust* (e), in Allusion to the ancient Curse X. of that *old Serpent* and his *Seed*, whose Head was to be *bruised* by that same *Seed of the Woman*, that *Seed of Abraham* and *David*, whose Conquests are described by his *judging among the Heathen*, and *filling the Places with the dead Bodies*, and *wounding the Heads over many Countries* (f). And lest we should understand this to denote nothing more than temporal Success and Authority, we are instructed farther, that besides the Destruction of those who are too proud to submit, his *Victories* should terminate in the Reduction of the rest to the Faith and Worship of the true God, that his *Ways may be known upon Earth*, and his *saving Health among all Nations* (g); that *all Nations whom he had made might come and Worship before the Lord*, and *glorify his Name* (h).

THE Conversion of the Heathen, which is thus far intimated in the Book of *Psalms*, is more clearly foretold by the succeeding  
Pro.

(e) *Psal.* lxxii. 9.(g) *Psal.* lxxvii. 2.(f) *Psal.* cx. 6.(h) *Psal.* lxxxvii. 9.

SERM. X. Prophets, and particularly by *Isaiah*, to be effected under the auspicious Reign and Influence of that *Son of David* they were taught to expect. And what they then look'd for as future, in the Declension of the *Jewish* Polity, could not be any Thing that had happened long before in the Reign of *David*, or of *Solomon*. Besides that their Descriptions do import the Conversion of *whole Nations*, and *all Nations*, to the true Religion; and consequently could not be compleated in the proselyting only of a few particular Persons, but must intend a general Reduction of *all People* to the same Obedience. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put Spirit in him, he shall bring forth Judgment to the Gentiles (i). He shall not fail nor be discouraged, 'till he have set Judgment in the Earth, and the Isles (by which Phrase is particularly meant the Western Parts of the World,) shall wait for his Law (k). So again, I will give thee for a Covenant of the People, for a Light of the Gentiles,*  
to

(i) *Isaiah* xlii. 1.(k) *Isaiah* xlii. 4.



to open the blind Eyes, to bring out the SERM.  
X.  
 Prisoners from the Prison, and them that  
 sit in Darkness out of the Prison House (l).  
 It is a light Thing that thou shouldst be my  
 Servant, to raise up the Tribes of Jacob,  
 and to restore the Preserved of Israel: I  
 will also give thee for a Light to the Gen-  
 tiles, that thou mayest be my Salvation  
 unto the End of the Earth (m). — Behold  
 I will lift up mine Hand to the Gentiles,  
 and set up my Standard to the People;  
 and they shall bring thy Sons in their  
 Arms, and thy Daughters shall be carried  
 upon their Shoulders; and Kings shall be  
 thy Nursing Fathers, and their Queens  
 thy Nursing Mothers (n).

THAT the Person, who should effect so  
 great an Alteration in the State of the  
 World, was the same glorious King that  
 had been promised of the House of David,  
 may be assuredly collected from that Unity  
 of Character which appears in other Pas-  
 sages of the same Prophet. *In that Day*  
*(says he) there shall be a Root of Jesse,*  
*which*

(l) *Isaiah*. xlii. 6, 7.

— *Isaiah* xlix. 6

(n) *Isaiah*. xlix. 22, 23.

SERM. <sup>X.</sup> *which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his Rest shall be glorious (o). And again, I will make an everlasting Covenant with you, even the sure Mercies of David. Behold I have given him for a Witness to the People, a Leader and Commander to the People. Behold thou shalt call a Nation that thou knowest not, and Nations that knew not thee shall run unto thee (p). The Consequence hereof is declared to be an universal Acknowledgment and Reception of the true Religion, that the Earth, should be full of the Knowledge of the Lord as the Waters cover the Sea (q); inasmuch that from the Rising of the Sun even unto the Going-down of the same, his Name should be great among the Gentiles, and in every Place [therefore not as formerly at Jerusalem alone] Incense should be offered unto his Name, and a pure Offering; for my Name shall be great among the Heathen, saith the Lord of Hosts (r).*

YET

(o) *Isaiab.* xi. 10.  
(q) *Isaiab.* xi. 9.

(p) *Isaiab.* lv. 3, &c.  
(r) *Mal.* i. 11.

YET still as the true Religion had long been professed only by the *Jews*, and when thus explained to greater Perfection, should from them be propagated through the *Earth*: For this Reason the Conversion of the *Gentiles* is very deservedly reputed an Accession to the *Jews*, and an Engraftment upon their Stock. It was the Ancient rule concerning any private Person who became a *Profelyte* to *Judaism*, that he should be *as one born among them* (s), entitled to equal Privileges with themselves; and correspondently to this, the profelyting of whole Nations was to be deemed an Increase and Addition to their own.

It is a very remarkable Prediction to this Purpose which occurs in two contemporary Prophets, *Micah* and *Isaiah*. *It shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to*  
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the

SERM. <sup>X.</sup> *the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem; And he shall judge among the Nations, &c (t).* And so in the Sixtieth of *Isaiah*, after a Description of that gross *Darkness* which covered other Nations, and a Promise of that *Light* and *Glory* which should rise upon *Israel*, it is added, --- *And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. Lift up thine Eyes round about and see, all these gather themselves together, they come to thee, thy Sons shall come from far, and thy Daughters shall be nursed at thy Side. Then thou shalt see, and flow together, and thine Heart shall fear, and be enlarged, because the Abundance of the Sea shall be converted unto thee, the Forces [or Wealth] of the Gentiles, shall come unto thee. By the Abundance of the Sea* seems to be meant the Riches

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(t) *Isaiah*. ii. 2, &c. *Micah*. iv. 1, &c.

Riches of that Part of the World to which SERM.  
the *Jews* travelled by Sea, and particularly X.  
these Western Parts inhabited by the Sons  
of *Japheth*, and described farther at the  
ninth Verse, under the Character of the *Isles*  
*waiting for God*, and *the Ships of Tar-*  
*shish bringing Sons from far, their Silver*  
*and their Gold with them, unto the Name*  
*of the Lord, and to the Holy one of Israel.*  
But the other Phrase of the *Wealth of the*  
*Gentiles* extends to other Countries, and  
is afterwards explained by *the Flocks of*  
*Kedar and Nebaioth offered with Accep-*  
*tance, the Camels and Dromedaries of*  
*Median and Ephab, with all them from*  
*Sheba, bringing Gold and Incense, and*  
*shewing forth the Praises of the Lord (u).*  
For this Reason the *Gentiles* and their  
*Kings* are reckoned to be brought to *Jeru-*  
*salem*, and a severe Denunciation is an-  
nexed - - - *For the Nation and Kingdom*  
*that will not serve thee shall perish:*  
*Yea those Nations shall be utterly wast-*  
*ed (x).*

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LET

(u) *Isaiab* lx. 6, 7.

(x) *Isaiab* lx. 11, 12.

SERM.

X.



LET any one compare these Descriptions with what was alledged before out of the seventy second *Pſalm*, and he will find ſuch Unity of Character, that he cannot but conclude they muſt refer to the ſame Time and State of Things ; and how then ſhould that have had its full Completion in the Reign of *Solomon*, which is ſtill ſpoken of as future in the Days of *Iſaiab* ?

THE *Gentiles* being thus gathered to *Iſrael*, and incorporated with it, we ſee a plain Reaſon why they are included in the Name of *Iſrael*, and the Deſcriptions which run in the Stile and Title of the *Jewiſh* Church are applicable to the *Chriſtian*: Though at the ſame Time it is acknowledged, that the greateſt Part of the *Jewiſh* Nation ſhould fall themſelves by a deplorable Apoſtacy, whiſt their Deſection ſhould be abundantly ſupplied by this Acceſſion of the *Gentiles*. 'Tis thus the Prophet complains, *Though the Children of Iſrael be as the Sand of the Sea, yet a Remnant only ſhould return, and ſtay upon the Lord, the Holy-one of Iſrael,*

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*in Truth* (y). To the same Purpose he SER M. represents the Church as lamenting the X. Loss of her Children, and wondering at a new and numerous *Offspring* settled in their Room. *The Children which thou shalt have* (says he) *after thou hast lost the other, shall say again in thine Ears, the Place is too Straight for me: Give place to me that I may dwell. Then shalt thou say in thine Heart, who hath begotten me these, seeing I have lost my Children, and am desolate, a Captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, behold I will lift up mine Hand to the Gentiles, and set up my Standard to the People, and they shall bring thy Sons in their Arms, &c.* (z).

WHILST thus the *Gentile* World, as grafted into the Church, and profelyted to the true Religion, are comprehended and included in the Name of *Israel*, it must be reasonable to imagine that the Character of those who should continue to reject and

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oppose

(y) *Iſaiah* x. 20, &c.(z) *Iſaiah* xlix. 20, &c.

SERM.  
X.

oppose it, is couched under the Character of the *Enemies of Israel*; and so what might in some respects have a literal Relation to the State and Circumstances of the Nations round them, will be found to have a typical, but more important View to the *Heathen* World in general, upon this spreading of the Gospel Light, denoting at once the utter Overthrow of such as cannot be reclaimed, and the happy Conversion of the rest, and their Conjunction with the true *Israel*.

IN the same Place where it is said, That this *Root of Jesse* should stand for an *Ensign of the People*: *They shall fly* (it is added by the Prophet) *upon the Shoulders of the Philistines towards the West; they shall spoil them of the East together: They shall lay their Hand upon Edom and Moab, and the Children of Ammon shall obey them* (a). We have the same Thing foretold under the Name of *Babylon*. *For the Lord* (says the Prophet) *will have Mercy upon Jacob, and will yet chuse Israel, and set them in their own Land;*  
and

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(a) *Isaiah* xi. 14.



and the Strangers shall be joined with <sup>SERM.</sup> them, and they shall cleave to the House <sup>X.</sup> of Jacob. And the People shall take them, and bring them to their Place: and the House of Israel shall possess them in the Land of the Lord, for Servants and Handmaids, and they shall take them Captive whose Captives they were, and they shall rule over their Oppressors (b).

This may serve as a Key for opening many other Passages, where the Judgments denounced against *Egypt*, *Nineveh*, or *Babylon*, will be aptly understood of the Continuation of that ancient *Enmity* which was put *between the Seed of the Woman*, and the *Seed of the Serpent*, and an Assurance of that final Victory which was foretold from the Beginning.

BUT more especially what is foretold of the Destruction of Idolatry, and the utter Overthrow of *Heathen* Superstition, deserves to be considered upon this Occasion, as being plainly applicable to no other than the Gospel Times. 'Tis thus the Prophet *Isaiah* describes *the Lord* as

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riding

SERM. riding on a swift Cloud, so that the Idols  
 X. of Egypt should be moved; till at last, after great Desolations and Confusion, the Egyptians themselves should learn to know the Lord, and serve with the Assyrians; whilst Israel should be the third with them, even a Blessing in the Midst the Land, whom the Lord of Hosts should bless, saying, Blessed be Egypt my People, and Assyria the Work of my Hands, and Israel mine Inheritance (c). Nor is this declared only of the Idols of Egypt, but in general of all Nations—The Gods that have not made the Heavens, and the Earth, even they shall perish from the Earth, and from under these Heavens (d). — And the Lord will be terrible unto them; for he will famish all the Gods of the Earth, and Men shall worship him, every one from his Place, even all the Isles of the Heathen (e). — And it shall come to pass in that Day, saith the Lord of Hosts, that I will cut off the Names of

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(c) Isaiah xix. 1. &c. See also Jer. xliii. 12, 13. Ezek. xxx. 13.

(d) Jer. x. 1,

(e) Zeph. ii. 11.

of the Idols out of the Land, and I will SERM.  
 also cause the Prophets and the unclean X.  
 Spirit to pass out of the Land (f).

WHEN the whole Gentile World is thus reduced to the Obedience of Faith, and, as it were, incorporated with the House of *Israel*, then the main Body of *Israel* (which till then shall have persisted in their Infidelity) will join with this Society of faithful Men in acknowledging their Prince and Saviour, *And the Lord shall set his Hand again the second Time, to recover the Remnant of his People which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and Hamath, and from the Islands of the Sea. And he shall set up an Ensign for the Nations, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth* (g). How well does this and other Descriptions suit with our blessed Saviour's Prediction (h), That *Jerusalem* should be troden down of the Gentiles,

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(f) Zech. xiii. 2. (g) *Isaiah* xi. 11, 12. (h) *Luke* xxi. 24.

SERM. *until the Times of the Gentiles be fulfilled?*

X.

and with St. Paul's Account, *That Blindness in part is happened unto Israel, until the Fulness of the Gentiles be come in, and so all Israel shall be saved (b) ?*

UPON this general Coalition of the *Jews* and *Gentiles*, the Remembrance of ancient Factions and Animosities shall cease; and however the House of *Israel* had formerly separated into two Parties, and the Tribe of *Ephraim* had set up a rival Successor against the Family of *David*, yet in this future Restauration, *the Envy of Ephraim shall depart (i) ;* and God will make them one Nation in the Land upon the Mountains of *Israel*, and one King (namely *David*, or the Son of *David*) shall be King to them all; and they shall be no more two Nations, neither shall they be two Kingdom any more at all (k). The *Gentiles* also, as incorporated with them, shall be subject to the same King. And it shall be in that Day, that living Waters shall go out from *Jerusalem*, half of them

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(b) Rom. xi. 25, 26.

(i) Isaiah xi. 13.

(k) Ezek. xxxvii. 23.

towards the former Sea, and half of them towards the hinder Sea (l), so as to encompass the whole World; in so much that all Men being instructed in the Faith and Worship of the true God, and all false Worship being utterly abolished, the Lord shall be King over all the Earth, JEHOVAH shall be one, and his Name one (m), without Rival or Competitor.

SERM.  
X.  


THIS Kingdom is denoted, in the Prophecy of *Daniel*, by the *Stone cut out without Hands* (n), which put a Period to all other Kingdoms, but became it self a great Mountain, and filled the whole Earth; which is expressed in still clearer Terms in another Part of the same Prophecy. *I saw in the Night Visions; and behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and came near before him, and there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him: his*  
Do-

(l) Zech. xiv. 8. (m) Ver. 9.

(n) Dan. ii. 34, 35, 44, 45;

SERM. *Dominion is an everlasting Dominion,*  
*which shall not pass away, and his King-*  
*dom that which shall not be destroyed (o).*

The Unity of Character in these and many other Prophecies is such as does oblige us to refer them to the same Period.

It is impossible to apply these Prophecies to any Events at the Time when they were uttered, or during the ancient Republick of the *Jews*. But if they be applied to the Days of the *Messiah*, they will then be found to fall in with the whole Scheme of Scripture Prophecy, and make up one uniform and harmonious Expectation. I know it is alledged by the Patrons of Infidelity, that they are not concerned to assign a consistent Sense of ancient Prophecies. They insist that our Exposition of them can never be maintained; and if there is no other to be given, it is no Fault of theirs; they are content they should remain without any determinate Meaning or View at all. But however profane and ludicrous Men may please to jest and divert

vert themselves with serious Things, it is SERM.  
a Consideration that always must have X.  
weight with Men of sober and sedate  
Minds, to observe here is a long Series  
and Chain of Prophecy, explained in a  
harmonious and consistent Method, and  
at last centering in a Person whose Doc-  
trine is otherwise supported by undoubted  
Miracles, and every kind of Attestation  
that is proper to gain Credit and Esteem  
to it. It cannot but appear much more  
reasonable, to admit of this Exposition,  
than either to leave those Prophecies with-  
out any determinate Meaning at all, or else  
to close in with the low and flat Interpreta-  
tions of some great Men, (whom I should  
be loth to suspect of any real Design to  
serve the Cause of Infidelity,) who have  
run through the *Jewish* History, to pick up  
such Events as might seem to answer some  
or other of these Descriptions, without  
any constant or uniform View preserved  
throughout the Whole: As if they envied  
the ancient Church any sort of Knowledge  
of the Doctrine of Redemption, and meant  
entirely to confine its Hopes to mean and  
earthly Satisfaction.

BUT

SERM.

X



BUT admitting our Exposition of the Prophecies; it may be asked by *Jews* and Infidels, how were they in that Sense applicable to *Jesus* of *Nazareth*, or fulfilled in the Event by the Enlargement of his Kingdom and Authority? Can it be pretended that *all Nations*, have submitted themselves to his Religion; that those who could not be convinced, have been destroyed and consumed; and the rest baptized into the Profession of his Faith? Are there not still many Nations remaining in their *Pagan* Ignorance? Have not some *Christian* Countries been over-run with the Imposture of *Mahomet*? Nay, and has not Idolatry it self been introduced into the *Christian* Church? And why then should we contend to explain the Prophecies in such a Sense, as would deny them any proper Completion?

IN answer to all this, it deserves to be considered, that there is great Variety of Facts foretold to be accomplished in the Days of the *Messiah*. There is a Time of Struggle and Opposition, as well as Victory and Triumph. And as 'tis reasonable to allow some Course of Time for the

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the effecting of so great an Alteration; so  
neither was it necessary that the Scene  
should alter in all Places at once, and every  
Nation in the same Age submit to the Obe-  
dience of Faith. Not but that God could,  
if he had pleased, have performed his Pur-  
pose with a quicker Dispatch! But it is not  
for us to prescribe Bounds to his Divine  
Wisdom, when he has not been pleased to  
prescribe them himself, or at least not  
to notify them to us. We do not then  
contend that every Thing which was fore-  
told of the *Messiah's* Kingdom is already  
accomplished: But we are bold to say,  
there is no Necessity it should, it being  
enough to vindicate the Divine Veracity,  
and support the *Christian* Cause, if it be all  
accomplished in its due Time. Mean while,  
we have the Satisfaction to observe, that  
the spreading of our Religion through so  
many Nations, and by Methods so unli-  
kely and contrary to human Policy, has al-  
ready answered in great Measure to the  
ancient Predictions, and is therefore become  
a very weighty and important Confirma-  
tion of that which still remains to be ac-  
complished.

SERM.

X.



*Heathen* Idolatry, and its flying (as it were) before the Face of *Christianity*, appeared at first in the gradual Declension, and at length in the utter Silence of its *Oracles* (*p*), a Fact too notorious to be overlooked either by *Heathen* or *Christian* Writers; but which the former were extremely puzzled to account for, (*q*) whilst they were willing to impute it to the Death, or wearing-out of their *Genii* or *Demons*, whom they thought to preside more immediately in *Oracles*; or else to some Defect of *Vapour* and *Exhalation*, or to some certain Motion and Position of the *Stars*, which (as *Porphyrus* (*r*) reports, the *Delphick* Oracle itself not to have diffembled) hindered their *Demons* from the Knowledge of Futurity, and disabled them for discerning Truth from Falsehood; Reasons trifling and impertinent to be alledged,

(*p*) *Vid. Clajen de Orac. Gentil. l. 1. c. 26.*

(*q*) *Vid. Plutarch. de Oraculor. defectu. item Anton. vener. de Oraculis & divinat. Antiquor. cap. 9. in Vol. 7. Thesaur. Græc. Antiq. p. r Gron. See also Dr. Jenkin's Reasonableness of Christian Religion Vol. I. par. 3. ch. 3.*

(*r*) 'Εἶπε γοῦν ὁ Απόλλων πόλιν, τοιαύτης ἔσσης τῇ κλέαζεσσεως, ὧς ἰδεῖσθαι, πονηρᾶς τῇ περιέχουσας, Κλεῖς εἴη, καὶ τοῖς τῇ λόγων. Ἐρωτηθεὶς λέγει. *Porphyr. apud Euseb. Præp. Evang. lib. 6. cap. 5. alias 4.*

alleged, but at the same Time implying a Confession of the Vanity and Folly of worshipping such puny Deities. SERM.  
X.

THE *Christians*, the mean while, looked upon it as a certain Argument of the Commencement of that Kingdom, which is spoke of by the ancient Prophets; and though the Devil, as a *strong Man armed*, had long kept Possession of the *Gentile World*, yet now *Christ*, as a *stronger than he*, was come upon him, to spoil and dispossess him, and take from him all his *Armour wherein he trusted* (s); that *spoiling Principalities and Powers*, (as the Apostle (ss) speaks) he might make a *Shew of them openly, triumphing over them*. From hence their *Oracles* by Degrees grew more rare and less explicit; and as they were forced to bear some honourable Testimony to our Saviour's Character, and also to the God of the *Jews* (t), so the Powers of Enthusiasm were manifestly feebler and fainter than before; insomuch that *Porphyry* (u)

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him-

(s) Luke xi. 22.

(ss) Col. ii. 15.

(t) Porphy. apud Euseb. Demonstr. Evang. l. 3. c. 6. p. 134. item Præp. Evang. l. 9. c. 10. p. 413. Edit. Petav. & apud D. August. de civ. Dei. l. 19. c. 23.

(u) Ἰντὸ γὰρ τυρωμένῳ, ἔδεμιάς τις θεῶν δημοσίας ὠφετίας ἔθετο. Porphy. apud Euseb. Præp. Evang. l. 5. c. 1.

SERM. himself in the third Century confesses that  
 X. from the Time that *Jesus* began to be  
 worshipped, they had received *no Help*  
*or Favour from the Gods*: An important  
 Confession from an Adversary, of their Im-  
 potence, and his Divinity!

THE same is in effect attested by what  
 History relates of *Julian* the Apostate,  
 who, applying to the *Oracle* at *Daphne* (w),  
 before his *Persian* Expedition, could ob-  
 tain no other Answer but this, after a long  
 Silence, that *the Demon was hindred, by*  
*the Dead that lay in* that Neighbour-  
 hood, from uttering his *Oracles*. The  
 Emperor easily suspected it was the Body  
 of *St. Babylas*, the *Christian* Martyr, and  
 once Bishop of *Antioch*, that was the  
 Occasion of *Apollo's* Silence (x): Whereupon  
 he gave orders to the *Christians* (y), to re-  
 move

(w) *Sozom. Hist. l. 5. c. 19, 20.*

(x) It seems the Heathens pretended to impute it to the Pol-  
 lution of the Place, from the Interment of dead Bodies in gene-  
 ral. But it is acutely observed by *St. Chrysostom*, that this must  
 be a mere Pretence, since *Julian* ordered only the moving  
 of *St. Babylas's* Bones, and suffered all others to rest where  
 they were. τῆς γὰρ ἄλλης ἅπαντας νεκρῆς ἀφείδς, ἐκείνον τὸν  
 μαρτυρα μόνον ἐκίνει. *D. Chrysost. panegy. in S. Babyl. Orat. 1.*  
*Tom. 5. p. 440. Ed. Savil.*

(y) *Mr. Mede* (in his *Apostasy of the latter Times*, par. 2.  
 chap. 3. p. 680.) suspects some Delusion in this Matter, and  
 places

move it ; after which, though that and other *Oracles* spake upon some Occasions, yet the Falschhood and Delusion of them loudly proclaimed their Shame (*yy*) ; and it was not long before the Temple of *Apollo* was destroyed by Fire from Heaven, and so the *Oracle* struck dumb for ever.

THIS Story is not only related by *St. Chrysostom*, (who lived upon the Spot, and at that Time of Action,) by *Sozomen*, and other *Christian* Writers not long afterwards, but it is in good Measure acknowledged by *Libanius* the Sophist (*z*), and by *Julian* (*a*) himself, who was upon the Matter pretty much perplexed to account for this Dumbness and Cessation of the *Heathen* Oracles. He only hoped to retort the Difficulty on the *Christians*, by object-

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places here the Beginning of the Veneration of *Reliques*. If there was any *Delusion*, it must be *Satan's* own ; the *Christians* could not invent it, the *Heathens* would not ; and whatever was the Devil's Design, the Fact itself is too well attested to admit of any Dispute.

(*yy*) *Philosorg. Excerpt. Hist. l. 7. c. 12.*

(*z*) *Liban. Monod. super Apoll. fanum igni exust. p. 185. cited by Dr. Cave in his Life of St. Babylas*

(*a*) *Misopog. p. 361. Edit. Spanhem. Julian* there charges the Burning of *Apollo's* Temple on the *Christians*, and accordingly revenged it on them, (See *Zonar. Annal. l. 13. c. 12.*) but thinks the God had forsaken the Temple before the Burning. *ἑμεῖς μὲν εὖ εἶδομεν, καὶ πρὸ τῆς πυρρὸς ἀπολελοιπέναι τὸν ἱεῖρα ὁ Θεός.*

SERM. ing that the Gift of *Prophecy* was also  
 X. ceased in the Church ; so that they had no  
 more *Oracles* to boast of than the *Heathen*  
 World. To this St. *Cyril* justly answered (*b*), that since *Christ* had appeared to be the End of the Law and the Prophets, and was sufficiently made known unto Men, not only by his settling a Canon of Divine Revelation, but by sending the Holy Ghost into our Hearts, it cannot be alledged that the Spirit has deserted us, but rather that we are translated into new and more abundant Grace.

So did the Spirit of Darkeness fly before the Gospel Light ; and if in some remote Countries where the Gospel has not yet reached, he still retains his Empire, and utters a less pompous kind of *Oracles* ; yet we have it related by credible Authority (*c*), that, upon the coming of *Christians* into these Parts, a visible Restraint is laid upon his Power ; and the evil Spirits have been forced to confess, that such Restraint was owing to their Vicinity.

Which

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(*b*) *Cyril. Alex. l. 6. contra Julian. p. 198, 9.*

(*c*) *See Waser's Voyages p. 38, 39.*

Which confirms our Expectation, that the *Morning* shall sometime *dawn* with them, and the Conversion of the *Nations* shall be made compleat. But if this old Deceiver, whilst his Dominion is weakened in the *Heathen* World, has notwithstanding, under different Disguises, insinuated himself into the *Christian* Church, and led many Captive to a new kind of Idolatry and Superstition; as this is nothing more then the ancient Scriptures had taught us to expect, so the same Scriptures give Ground to hope for its Removal in due Time, when the Church shall be freed from all Division and Perplexity, and enjoy an everlasting Peace, above the Reach and Opposition of its Enemies. But the fuller stating of this Point, will yeild us Matter for another Discourse.

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# S E R M O N XI.

Preach'd

M A R C H I. 17<sup>32</sup><sub>31</sub>.

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The Peace and Tranquillity of *Christ's*  
Kingdom.

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The Third S E R M O N on this Text.


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Luke i. 32, 33.

Ver. 32. *And the Lord God shall give unto him the Throne of his Father David.*

Ver. 33. *And he shall reign over the House of Jacob for ever ; and of his Kingdom there shall be no End.*

SERM.  
XI.

 **A**FTER having shewn that the Spiritual Kingdom of the *Messiah* was typified and represented by the Temporal Kingdom in the House of *David*, I proceeded to lay down these three principal Notes or Characters of the *Messiah's*



*Messiah's* Kingdom, that so the Prophe-<sup>SERM.</sup>  
cies concerning it might be reduced to <sup>XI.</sup>  
these general Heads, in order to repre-  
sent them with the better Distinction, and  
save the Length of enquiring into every  
one apart: Namely, First, the Amplitude  
and Extent of it: Secondly, its Peace  
and Tranquillity: And, Thirdly, its Dura-  
tion.

THE Amplitude and Extent of the *Mes-*  
*siah's* Kingdom was shewn to exceed, be-  
yond Comparifon, whatever had been feen  
in the Days of *David*, or of *Solomon*, or the  
moft Flourishing of any of their Suc-  
ceffors; that it was to extend over the  
whole habitable World, and incorporate  
*all Nations* into one Society; that after  
an entire Conquest and Overthrow of all  
Oppofers, in the Destruction of *Heathen*  
Idols, and every falfe Religion, with their  
obftinate Adherents, the Multitude of  
Converts fhould be received as the *Israel*  
*of God*, and fubmit to the Empire of  
this *Son of David*; fo that henceforth  
there fhould be but *one Kingdom*, and  
one Way of Worfhip, over all the Earth.  
This began to be fulfilled, when our Lord

SERM. XI. commissioned his Apostles to *preach* the Gospel *among all Nations, beginning at Jerusalem* (a); whose Preaching was accompanied with mighty Success in the Conversion of great Multitudes, and the gradual Declension of *Heathen* Superstition and Idolatry, till the civil Powers at length owned themselves Converts to the Name of *Jesus*, and encouraged the Profession of that Faith, which at first they had laboured to destroy. So great a Progress, by Methods so unlikely and contrary to human Policy, may be taken for an Earnest of such future Increase as will come up to the Descriptions of the ancient Prophets, till all *the Kingdoms of the World do become the Kingdoms of our Lord, and of his Christ* (b), and the whole *Earth be full of the Knowledge of the Lord as the Waters cover the Sea* (c).

IN stating this Amplitude and Extent of the *Messiah's* Kingdom, I have of course anticipated a Part of what might be observed under the next Point to be considered,

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(a) Luke xxiv. 47.

(b) Rev. xi. 15.

(c) Isaiah xi. 9.

sidered, namely, its Peace and Tranquillity. SERM.  
 For when all Enemies and Opposers are  
 destroyed, and the whole World is agreed  
 in acknowledging one only Lord and So-  
 vereign, and in paying him a chearful  
 and uniform Obedience; can we imagine  
 a more prosperous Government than this,  
 a State of more perfect, quiet, and undis-  
 turbed Repose? But the Prophets have  
 not left us to collect this only by Inference  
 and rational Deduction; they have in  
 the most exprefs Terms assured us, that  
 the  *blessing of Peace*  shall be given unto  
 the People and Subjects of this glorious  
 Son and Successor of  *David* :  *I will ex-  
 tend Peace to Jerusalem like a River (d),  
 I will also make thine Officers Peace, and  
 thine Exactors Rightousness (e); And in  
 this Place I will give Peace, saith the  
 Lord of Hosts (f). Ye shall go out with  
 Joy, and be led forth with Peace (g). And  
 great shall be the Peace of thy Children (h).  
 The Work of Rightousness shall be Peace,  
 and*

(d) *Isaiab* lxvi. 12.

(f) *Hag.* ii. 9.

(h) *Isaiab* liv. 13.

(e) *Isaiab* lx. 17.

(g) *Isaiab* lv. 12.

SERM. and my People shall dwell in a peaceable  
 XI. *Habitation, and in sure Dwellings, and in  
 quiet Resting-places (i).* From hence this  
*Son, born of the House of David,* is re-  
 presented as the *Prince of Peace (k)*, and  
 the Ministers he thinks fit to employ as the  
*Ambassadors and Publishers of Peace (l).*  
 Whatever jealousies and Emulations had  
 formerly divided his peculiar People, so  
 as that ten Tribes did agree to set up a  
 rival Prince against the House of *David*,  
 yet now it is foretold that this *Envy of  
 Ephraim shall depart*, so that *Ephraim  
 shall not envy Judah, nor Judah any more  
 vex Ephraim (m)*, but both shall unite  
 in one Government and one Worship, and  
 agree with one Heart to *seek the Lord their  
 God, and David their King (n)*. And as  
 they should have nothing to fear from  
 intestine Divisions of their own, so neither  
 from other Nations, nor the Nations them-  
 selves from one another; but being all in-  
 corporated into one Body, they should  
 have

(i) *Isaiab xxxii. 17, 18.*(k) *Isaiab ix. 6.*(l) *Isaiab xxxiii. 7.*(m) *Isaiab xi. 13.*(n) *Hos. iii. 5.*

have one only Interest to promote in obey- SREM  
 ing that *Law* which should go forth out of <sup>IX.</sup>  
*Zion*, and that *Word of the Lord* which  
 should issue from *Jerusalem* (o). Then  
 might they be at Liberty to beat their very  
*Swords into Plough-Shares, and their*  
*Spears into pruning Hooks*; when Nation  
 should have no farther Occasion to lift up  
*Sword against Nation, neither should they*  
*learn War any more*, but might sit every  
*Man in quiet under his own Vine and Fig-*  
*Tree, and none should make them afraid* (p).  
 Their former Aversions and Antipathies  
 shall cease; and they who had used to be  
 most fierce and ravenous, shall yeild to  
 the gentle Discipline of *Christ*, and put on  
 the humble Spirit of his Followers;  
*The Wolf also shall dwell with the Lamb,*  
*and the Leopard shall lie down with the*  
*Kid, and the Calf and the young Lion, and*  
*the Fatling together, and a little Child*  
*shall lead them* (q).

THESE and such like Oracles, delivered  
 by the ancient Prophets, had filled the  
 Jews

(o) *Isaiah* ii. 2, 3, 4. *Mt.* iv. 2, 3, 4. (p) *ibid.*

(q) *Isaiah* lxxv. 25. xi. 6. &c.

SERM. *Jews* with such general Expectations of  
 XI. Tranquillity and Peace, under the auspicious  
 Government of *Christ*, as made them impatient for his coming to free them from the *Roman* Yoak, and begin his Glorious and Triumphant Reign. Their Disappointment was great, and it hardened them in Infidelity, when they saw the blessed *Jesus*, who assumed this Character of the *Messiah*, appearing in a low and humble Form, submitting to Injury and Death, and leaving both them and his Disciples exposed to Miseries more grievous than any they had hitherto sustained. This was a Stumbling-Block they knew not how to remove; and it filled them with such Prejudice against the *Christian* Doctrine, as in all Ages since has kept them at a Distance from us, and even pushed them on to Blaspheme that very King and Saviour they pretend to expect.

FROM hence, therefore, instead of convincing the *Jews* and other Infidels of the Truth of our Religion, we find a most formidable Objection raised against it. The *Jews* were reduced, soon after its Publication, to the utmost Necessity; their

Temple was demolished, their City broken up, and themselves dispersed throughout the whole World, without having been able, for well nigh seventeen hundred Years, to collect into one Body again, or get restored to the Possession of their Country, and the Exercise of their Religion. So that instead of being called home, they are spread more abroad than ever; and instead of being freed from their own mutual Jealousies, they are exposed as the publick Scorn and Derision of the World.

NOR were the Followers of *Jesus* themselves advanced upon the Ruins of *Jerusalem*: Their Master had expressly admonished them, that he *came not to send Peace, but a Sword* (s). He sent them to oppose the prevailing Corruptions and Prejudices of Mankind; and whilst they declared War for their Part against favourite Lusts and Inclinations, this could not fail in return to provoke the Opposition of those Persons, who were governed and acted by them. From hence he foretold, that they should not only be persecuted by

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(s) *Mat. x. 34.*

S E R M by the *Jews*, and *delivered up to the Synagogues*, but all the Powers of the *Heathen* World should be Confederate against them, and they should *be brought before Kings and Rulers for his Names sake* (t); that they should *be hated of all Men* (u), and meet with such outrageous Malice, as would even check the Motions, and extinguish the Flame of natural Affection; that they should *be betrayed both by Parents, and Brethren, and Kinsfolk, and Friends*; that *the Father should be divided against the Son, and the Son against the Father* (x); and Matters, in short, should come to this prodigious Height, that *who-soever should kill them, would think that he did God Service* (y). Nor was it only from without that such *greedy Wolves* might be expected to *devour the Flock* (z); but under the very *Cloathing* and Appearance of *Sheep*, there should be *Wolves* disguised; of their *ownelves* should *Men arise, speaking perverse Things, to draw away Disciples after them* (a).

SUCH

(t) *Luke* xxi. 12.(u) *Luke* xii. 53.(z) *Mat.* xx. 29, 30.(u) *Jer.* 16, 17.(y) *John* xvi. 2.(a) *Mat.* vii. 15.



SUCH were the Warnings given to the Church, of its future Troubles and Vexations: Nor were they vain Predictions, but abundantly confirmed by the Histories of following Ages; which assure us how She was grievously distressed from without, by the Persecution of the Civil Powers; and distracted within, by Heresies and numerous Divisions. And though this may be an Argument of the Truth of *Christianity*, when 'tis considered as the Accomplishment of *Christian* Prophecies, yet withal it gives a plausible Handle to object against it, when 'tis compared with those Predictions of *Peace* and Security, which give out such a pompous Idea of the Reign of the *Messiah*. For how should that Character belong to him, who undertakes not, but *through much Tribulation*, to conduct Men *to the Kingdom of God* (b)? It is a Question of Importance, and which well deserves our Enquiry, to give it Satisfaction. And though the Prophecies of *Peace* are of such different

Sorts,

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(b) *Act*: xiv. 22.

SERM. XI. Sorts, some of them more general, others more particular, and pointing out the special Instances and Effects of it; some relating to one Period, and some to another; that there is no one Solution which will fit them all, or perfectly satisfy the Objection to be formed from them: Yet upon a serious Consideration of the whole Matter, I judge it will appear, that the *Jews*, and such other Infidels as plead their Cause, are mistaken, throughout the Management of this Objection, in one or other of these three particulars, either,

FIRST, In the Nature of that *Peace* which the *Messiah* was to give: Or,

SECONDLY In the Persons on whom he should bestow the Privilege. Or else,

THIRDLY, In the Time from which it should commence. And by detecting their Error in these several Particulars, we shall rationally account for all those Prophecies of *Peace*, which they are used to alledge against us upon this Occasion.

I. FIRST then, they are not rightly apprised of the Nature of that *Peace* which the *Messiah* was to give. Their carnal Desires of Temporal Prosperity, have given such

a wrong

a wrong turn to their Expectations from this promised Redeemer, that what the Scripture intends to point out Spiritual and Eternal Privileges, is by them restrained to the meaner Satisfaction which this Life supplies, the sensual Ease and Pleasures of an earthly *Canaan*. The *Jewish* Religion might instruct them better, that Sin has made a Separation between God and Men; and that the greatest Benefit they can expect, is to have this Breach repaired, and be at *Peace* with him. The numerous Sacrifices appointed by the Law, having no inherent Virtue of their own, were necessary to be often repeated. But they were designed to figure out another Sacrifice, to be provided by Christ, which, being absolute in itself, should make those typical Atonements *cease*, and *bring in everlasting Righteousness* (c). This, though as a *Priest*, he must offer up to God, yet as a *King*, he should bestow its Benefits on Men; this being that perfect *Peace* and Reconciliation which *the Law could not give, in that it was weak through the Flesh* (d),

Y (having

(c) Dan. ix. 24, 27.

(d) Rom. viii. 3.

SERM.  
 XI. (having only a symbolical and outward Efficacy,) and which *Christ* was therefore promised to secure to us. It was founded in the Acceptance of that Sacrifice he offered, from whence he is said by the Prophet *Isaiab*, to have been *heard in an acceptable Time* (e), and to *proclaim the acceptable Year of the Lord* (f): Intimating that his Intercession is heard in our behalf, and that we may hope to be accepted only in and through him. This is that *Peace of God which passeth all Understanding* (g), vastly superior to all Temporal Felicity, in respect whereof the *Messiah* was promised as *Prince of Peace* (h), and his Ambassadors as they should *publish Peace and Salvation, and bring good Tidings of good Things*. (i). For this Reason it is farther explained to consist in such Assurance or Confidence towards God, as was to be the genuine Result of that Righteousness introduced by the new Dispensation: *For the Work of Righteousness shall be*

(e) *Isaiab* xlix. 8.(g) *Phil.* iv. 7.(i) *Isaiab* lii. 7.(f) *Isaiab* lxi. 2.(h) *Isaiab* ix. 6.

*be Peace, and the Effect of Righteousness, SERM.  
Quietness, and Assurance for ever (k). XI.*

ACCORDINGLY the Writings of the New Testament apply the Matter without Scruple or Difficulty. Therefore, says St. Paul, being justified (or made Righteous) *by Faith, we have Peace with God through our Lord Jesus Christ, by whom we have now received the Atonment (l).* And in like Manner our Lord himself, when he bequeathed this blessed Legacy to his Disciples, *Peace I leave with you; my Peace I give unto you, not as the World giveth, give I unto you (m).* In the World ye shall have Tribulation; but in me ye shall have Peace (n). However, then *all* that would live godly in Christ Jesus (o) were taught to look for Persecutions from without; yet the Kingdom of God was erected, and set up *within* them, that Kingdom which cometh not with outward Observation (p), but consists in inward Righteousness, and Peace, and Joy in the holy Ghost (q). In

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con-

(k) *Isaiah xxxii. 17.*

(m) *John xiv. 27.*

(o) *2 Tim. iii. 12.*

(q) *Rom. xiv. 17.*

(l) *Rom. v. 1, 11.*

(n) *John xvi. 33.*

(p) *Luke. xvii. 20, 21.*

SERM. XI. consequence hereof they were instructed to possess their *Souls in Patience* (r); not to let their *Heart be troubled*, neither let it be afraid (s): They were filled with all Joy and Peace in believing (t), such inward Peace and Consolation as this World can neither give, nor take away.

AGAIN, as the Law could not offer this Peace from any Power of its own, or by the Letter of its Institution, but only from the typical Relation which it bore to *Christ*, so neither did it make its Proposals to any but the *Seed of Abraham*, and such as should conform to those Rites and Ceremonies which *Moses* had ordained. But under the *Messiah* this Difference of *Nations* was to be utterly abolished; the *Blessing of Abraham* was to descend on all the Kindreds of the Earth, and the *Gentiles* were to be received into the same Communion and Fellowship.

IT was shewn in the last Discourse, how the other *Nations* were to cleave to the House of *Israel*, and all to be incorporated into one Society under one Head and Governor. Upon this

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(r) Luke xxi. 19.  
(s) Rom. xv. 13

(t) John xiv. 27.

this the Prophets frequently insist as a principal Argument of *Peace* in the *Messiah's* Reign. Nor do the *Jewish* Writers themselves disown the Character, provided we would suppose them to unite in the Observation of the Law of *Moses*. But since that Law was given for a Note of Distinction, whilst there was *one Nation* chosen before all others, and for a Prefiguration of that Privilege which should be granted to all; we insist that upon the actual Proposal of such Privilege to *all Nations*, that Note of Distinction was of course abolished; so that *there is now no longer Difference between the Jew and the Greek* (u), but *they who sometimes were far off, are made nigh by the Blood of Christ*. For he is our PEACE, who hath made both one, and hath broken down the Middle Wall of Partition between us; having abolished in his *Flesh* the *Enmity*, even the Law of Commandments contained in Ordinances, for to make in himself, of twain, one new Man, so making PEACE (x). This is called moreover, the *Reconciling of Jews*

S E R M.  
XI.  
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Y 3

and

(u) Rom. x. 12.

(x) Eph. ii. 13. &c.

SERM. and *Gentiles* unto God in *one Body*, imply-  
 XI. ing at once their Peace or Union with God,  
 and Communion with one another.

LASTLY, it may be proper to distinguish between the Nature of his Doctrine, and the Success of it. He certainly preached nothing but Unity and good Agreement of all Mankind, in Truth and Righteousness; and therefore gave *Peace* in the utmost Latitude, had Men but been in Humour to accept it. But if they chose to wrangle and strive among themselves, and to indulge such Passions and Prejudice, as kept his *Peace* from ruling in their Hearts, this ought not to be charged as any Fault of his Doctrine, which tended uniformly to remove those Obstructions, in order to secure so great a Privilege.

AND if the *Jews* now are so grievously mistaken in the Nature of that *Peace* which the *Messiah* was to give; they are no less so,

II. SECONDLY, in the Persons on whom he should bestow it. The *Messiah* being promised as the King of the *Jews*, and sitting on the Throne of *David*, they have from hence taken occasion to flatter themselves, that as soon as he appears, their whole



whole Nation shall immediately receive and acknowledge him, and be entitled to the principal Favour and Privileges of his Government. And though they cannot deny, but the *Gentiles* also shall be joined with them in the Enjoyment of the same Peace and Protection, yet this they admit only in Subordination to themselves, who were to have the Preference to all others, and be most eminently distinguished by the Care and Favour of their Sovereign. This may in some Sense be allowed, it being certain (as was represented in the last Discourse,) that *the Law* was to go forth from *Zion*, and that the *Heathen Nations*, by being converted to it, were reckoned to cleave unto the House of *Israel*. From hence the Church of the *Messiah*, though consisting of People of all Nations, is sometimes described as the *Jerusalem* and *Israel* of God; and consequently the high Characters and Privileges appropriate to it, are not to be precisely understood of that City or those Inhabitants of *Palestine* literally considered, but rather of those faithful Adherents to their King and Saviour, who were grafted upon the ancient Stock, and of

SERM. whom the *Jews*, collectively taken, were  
 XI. a Type and Figure.

MEAN WHILE, the *Peace* which his faithful People should enjoy among themselves, hinders not but he and they might meet with Opposition from his Enemies, surrounded by them on every Side; and though they never should be able to wrest out of his Hands the Reins of Government, yet should he have occasion to use Acts of Hostility and Judgment over them: He should *judge among the Heathen, and strike through Kings in the Day of his Wrath* (y): He should even *break them with a Rod of Iron, and dash them in Pieces like a Potter's Vessel* (z): *Sitting* the mean while securely *upon his holy Seat*, without Hazard or Fatigue to himself, to *smite the Earth with the Rod of his Mouth, and slay the Wicked with the Breath of Lips* (a). *There is no Peace, says God, to the Wicked* (b); they are not entitled to so great a Privilege: And therefore whatever Miseries are inflicted upon them,

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(y) *Psal.* cx. 5, 6. (z) *Psal.* ii. 9.  
 (a) *Isaiah* xi. 4. (b) *Isaiah* xlviii. 22 ———lviii. 21.

them, ought not to be judged inconsistent <sup>S E R M.</sup> with the *Peace* of Christ's Kingdom, since <sup>XI.</sup> this is rather one Method he takes for the *Peace* and Welfare of his People, to dismay and confound their Enemies on every Side ; and is indeed necessary to the Notion of a perfect Governor, who looks to secure the Quiet of his Reign by the utter Silence and Confusion of those who would disturb it. This the Prophet *Micah* thought no way inconsistent, but rather requisite to the Notion of *Peace*. *This Man* (says he, i. e. *Christ*) *shall be the PEACE* (c). And in what Way or Method he should effect so great a Privilege, he goes on to explain in the Words following :— *When the Assyrian shall come into our Land, and when he shall tread in our Palaces, then shall we raise against him seven Shepherds, and eight principal Men ; and they shall waste the Land of Assyria with the Sword, and the Land of Nimrod in the Entrances thereof. Thus shall he* (viz. *Christ*, who is our Peace) *deliver us from the Assyrian*  
when

SERM. XI. *when he cometh into our Land, and when he treadeth within our Borders.* The *Affyrian* here, as the most formidable Enemy of the *Jews* in the Time of that Prophet, does fitly represent those Enemies of the *Christian Church*, that rage against it with Vehemence and Bitterness. And therefore the Conquest to be obtained over him, must denote as well the utter Destruction of the Powers of Darknes, and those Men who are incorrigible in adhering to them, as the Conversion of those who are more docile and ingenuous; and both must be alike included in that *Peace* and *Tranquillity*, which the *Messiah* should assure to his chosen People.

NOR would the *Jews*, I conceive, have any Controversy with us upon this Head, provided it might be allowed them, that the Enemies who shall be thus destroyed, are to be found only in the *Gentile World*. But they cannot bear to hear, that so great a Part of their own Nation should be reputed Enemies to the *Messiah*, and as such excluded from the Privileges of his Kingdom. And yet nothing can be plainer, than that the Prophets have actually fore-  
told

told how their *Land* itself should be *smitten* SERM.  
*with a Curse* (d), and the greatest Part of XI.  
 their Nation, if literally taken, should  
 reject the *Messiah*, and so forfeit his Pro-  
 tection, that *two parts* in three of them  
 should be *cut off, and die*; and even *the*  
*third Part*, which remained, should be  
*brought through the Fire*, to be *refined as*  
*Silver*, and *tried like Gold* (e), when this  
*Messiah* should appear for that Purpose,  
*like a Refiner's Fire, and like Fullers*  
*Sope* (f); that he should indeed be *for a*  
*Stone of stumbling, and for a Rock of Of-*  
*fence to both the Houses of Israel; for a*  
*Gin and for a Snare to the Inhabitants of*  
*Jerusalem* (g); That many therefore among  
 them should *stumble and fall, and though*  
*the People of Israel were as the Sand of*  
*the Sea, yet a Remnant only should re-*  
*turn, and be saved* (h); That finally, that  
 People should for a long Time *abide with-*  
*out either King or Sacrifice* (i), without  
 the Privilege of Civil Government or in-  
 stituted.

(d) *Mal.* iv. 6.

(f) *Mal.* iii. 2, 3.

(b) *Isaiak* x. 22.

(e) *Zeck* xiii. 8, 9.

(g) *Isaiab* viii. 14, 15.

(i) *Hof.* iii. 4, 5.

SERM. <sup>XI.</sup>stituted Worship, before they should be persuaded to accept the Salvation that was offer'd them, or *return to seek the Lord their God, and David their King.* These Passages do so aptly describe the State of that unhappy People, that the *Peace of Christ's Kingdom* may not be judg'd inconsistent with the Miseries which they endure; for if his *Enemies* are plainly excluded from his Favour and Protection, and they are so clearly included in the Number of his *Enemies*, what remains but that there is no *Peace* belonging to them, and that the *Peace* of his faithful Subjects will be best secured by the Reproach and Overthrow of unbelieving *Jews*?

YET after all, it is not to be disputed, but that some of the Prophecies relating to this Matter, do presage a more general Call and Restoration of the lineal Descendants of the Stock of *Abraham*, and withal, such universal *Peace* and Harmony, as consists not with so many Nations, subsisting upon Earth, in a State of Enmity and Opposition. But even there,

THIRDLY, The *Jews* are likewise mistaken in the Time from which those Blessings are to commence. For it is no where said, that the Church should immediately enjoy such perfect Peace and Security upon the first appearing of the King *Messiah*. Besides, the Conquests we have seen he was to make over his Enemies, it was moreover foretold, that they should sometimes be suffer'd to prevail over his Church, and sow the Seeds of great Division and *Perplexity*, (*the Son dishonouring his Father, and the Daughter rising up against her Mother; and a Man's Enemies being the Men of his own House,*) that so she might bear the *Indignation of the Lord for the Sins which she had done against him* (k).

SUCH Conquests then being foretold on one Hand, such Divisions and Oppressions on the other, we ought no less to expect the Accomplishment of these Predictions, than of those which promise universal *Peace* and *Harmony*. It were most unreasonable to look for all at the same Point of

s Time,

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(k) Mic. vii. 4, &c.

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XI.

Time, which ought to be expected rather in their several Orders and Degrees. The Persecutions, of the *Heathen* World were broken off, when the Princes of the Earth gave in their Names into the Church of *Christ*, and laid those Sceptres at his Feet, which had formerly been holden out with utmost Rage and Virulence against him. So that then *the Wolf* was seen to *dwell with the Lamb*, and *the Leopard* to *lie down with the Kid*. And if some Parts of the Church have been since that over-run with barbarous Crews of *Saracens*, and other Infidels; if the World is not yet brought to such a peaceable Temper, as that *Nation* should *not lift up Sword against Nation*, *neither* should *they learn War any more*; if the Church be not so perfectly at Unity in itself, but that 'tis vexed with numerous Divisions; if the *Fulness of the Gentiles* be not yet *come in*, but many Nations lie buried in *Turkish* or in *Pagan* Ignorance; if the natural Posterity of *Abraham* be not yet collected into one Body, and converted to the Faith of *Christ*; nay, lastly, if

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Matters should be still worse than this, and the whole *Christian* Church only not extinguish'd by a general Apostacy; let us look upon all this as nothing more than the Accomplishment of former Prophecies, which being more obscurely involved in in the Writings of the Old Testament, were more explicitly unfolded by *Christ* and his Apostles. And let it therefore be so far from shocking our Belief in the *Messiah*, or discouraging our Expectation of the utmost *Peace* and Tranquillity under his Protection, as to incline us rather the more readily to submit to him, and more stedfastly to look for the Accomplishment of Prophecies not yet fulfilled. What we have seen accomplish'd, is a just Confirmation of what we still expect: And as 'tis most unreasonable in the *Jews*, to object against the *Christian* Religion, upon the Account of Prophecies not yet fulfilled, except they could assign some Character of the Time for their Completion, which is already expired, so we have a just Ground to argue against them, from those Prophecies which are ac-

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tually

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tually fulfilled, that the *Messiah* is already come, since we have been Witnesses of many of those Events which were foretold to happen under his Government. We are taught how he should *rule in the Midst of his Enemies*, surrounded by them on every Side, till at last, after a due Trial of his Servants, they shall be made his *Footstool*, and all those who shall obstinately stand out against his Government, shall be entirely defeated and consumed by him. After this, shall all their Rage and Opposition cease; *Judah shall be saved, and Israel shall dwell safely (l)*; *the Mountains shall bring Peace to the People (m)*; and *the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea (n)*.

I PRESUME not to say at what Distance of Time this glorious State of Things shall occur, nor in how conspicuous a Manner, the *Prince of Peace* shall then exert his Authority, but had rather expect with Patience what the Scriptures have foretold,

than

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(l) *Jer.* xxiii. 6. (m) *Psal.* lxxii. 3. (n) *Ish.* xi. 9.

than go before them in determining the Cir-<sup>S E R M.</sup>  
cumstances of it. *The Times and the Sea-*<sup>XI.</sup>  
*sons* are kept by *the Father in his own*  
*Power* (o); and the perfect Understanding of such glorious Privileges is not to be learned by previous Descriptions, but by actual Fruition. *Those secret Things belong unto the Lord; but the Things which are revealed, belong unto us* (p); and so far especially, as they are already fulfilled, they may be pertinently urged to confirm our Faith, and to quicken our Obedience.

Thus much may suffice to have been said, for the clearing of those Prophecies of *Peace*, which occur in the Old Testament, as a distinguishing Character of the Reign and Times of the *Messiah*; and withal, to satisfy the Objection which is made by *Jews*, and other Infidels, against the *Christian* Scheme, as not having this Character or Token to produce. There remains but one Point more to be consider'd with rela-

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tion

(o) *Acts* i. 7.

(p) *Deut.* xxix. 29.

SERM.  
XI. tion to the Kingdom or Regal Character  
of the *Messiah*; and that is its *Duration* or  
Continuance: *He shall reign over the*  
*House of Jacob FOR EVER; and of his*  
*Kingdom there shall be NO END.* And  
the Stating of that Point will furnish Mat-  
ter for another Discourse.

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SERMON

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# S E R M O N X I I.

Preach'd

A P R I L 5. 1731.

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The perpetual Duration of the  
Kingdom of *Christ*.

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The Fourth S E R M O N on this Text.

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Luke i. 32, 33.

Ver. 32. *And the Lord God shall give unto him the Throne of his Father David.*

Ver. 33. *And he shall reign over the House of Jacob for ever; and of his Kingdom there shall be no End.*

**T**HE *Amplitude* and Extent of <sup>SERM.</sup>  
the *Messiah's* Kingdom, as well <sup>XII.</sup>  
as its *Peace* and *Tranquillity*,  
have so far been stated and explained in  
some preceding Discourses, as may give us  
a more august Idea of it, than can any way

SERM. be applicable to the Times of *David* or  
 XII. *Solomon*, or any of their Successors, down to  
 the Time of the Captivity ; and therefore  
 furnish out an Argument, that the Predictions  
 relating to this Matter, were to have their  
 Accomplishment in later Times, when a  
 more glorious *Son of David* should hold  
 the Reins of Government, and be acknow-  
 ledged universal Lord and King. But still  
 there is another Mark or Character of his  
 Government behind, and that is its *Du-  
 ration* ; upon which the Prophets frequent-  
 ly insist as a most eminent Distinction of it  
 from all other Governments. This the An-  
 gel hath express'd in the Text : — *He  
 shall reign over the House of Jacob FOR  
 EVER, and of his Kingdom there shall be  
 NO END.*

THE Expressions are very strong and em-  
 phatical, which do assure the Perpetuity of  
 the Kingdom to the House of *David*, as  
 it was at first predicted by the Prophet *Na-  
 than* (a), and afterwards more fully stated  
 and explained in the 89th Psalm. *I have  
 made*

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(a) 2 Sam. vii, 12, &c.

made a Covenant with my Chosen, I have SWORN unto David my Servant (b), (so God was pleased, when he would shew the Immutability of his Counsel to confirm it by an Oath (c)!) Thy Seed will I establish for Ever, and build up thy Throne to all Generations. — My Mercy will I keep for him for Evermore, and my Covenant shall stand fast with him: His Seed also will I make to endure for Ever, and his Throne as the Days of Heaven (d). If any one should apply this to Solomon, and those that succeeded him in secular Authority, he will not only be confuted by the Event, which shews that the regal Power was greatly diminished immediately upon his Death, and utterly lost in the Captivity at Babylon; but he may find some Intimation of those Changes in Terms of the Prediction itself. For so it continues, — If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments; then

Z 3

will

(b) Psal. lxxxix. 3.

(c) Heb. vi. 17

(d) Psal. lxxxix. 28, 29.

SERM. *will I visit their Transgressions with the*  
 XII. *Rod, and their Iniquity with Stripes (e).*

Yet still this should not reach to vacate the foregoing *Covenant*, or represent it as a Promise merely conditional. For again it is repeated.—*Nevertheless my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail. My Covenant will I not break, nor alter the Thing that is gone out of my Lips. Once have I SWORN by my Holiness, that I will not lye unto David. His Seed shall endure for Ever ; and his Throne as the Sun before me : It shall be established as the Moon, and as a faithful Witness in Heaven (f).* What should be collected from all this together, but that, though the Kingdom might be interrupted or cut off from the House of *David*, for the Iniquity and Disobedience of his Successors, (which is a Matter expressly confirmed by other Prophecies,) yet there should in due Time arise ONE of his Posterity, in whom this Promise of an *Everlasting Kingdom* should be punctually fulfilled ? Accordingly the Description is  
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(e) *Psal.* lxxxix. 30, 31, 32. (f) *Jer.* 33, &c.



applied to one single Person in the seventy-<sup>SER M.</sup>  
second Psalm, *They shall fear thee as long* <sup>XII.</sup>  
*as the Sun and the Moon endure, through-*  
*out all Generations.*—*In his Days shall*  
*the Righteous flourish, and abundance of*  
*Peace, so long as the Moon endureth (g).*  
—*His Name shall endure for ever; his*  
*Name shall be continued as long as the*  
*Sun (h).* Which Words, though variously  
explained by Interpreters (i), must yet  
contain a Sense that could not be verified  
in *Solomon*, or any other Temporal Prince  
upon the Throne of *David*. It were  
easy to add Passages from other Prophets,  
Z 4 in

(g) Psalm lxxii. 5, 7.

(h) Psalm lxxii. 57.

(i) The first Clause is by the *Targum* explained, *his Name shall be remember'd*; by the *Seventy*, *let his Name be blessed, for ever*. The Words לפני שמו before the Sun, seem to have been understood by the *Targum* *aparte ante*, *his Name was prepared before the Sun was*. Which is agreeable to the Tradition of the *Jews*, that the *Messiah's* Name was fixed before the Creation. But if we should render it *in Presence of the Sun*, (which is the strict Import of the Phrase,) i. e. commensurate, or together with the Sun, or (in our own Version) *as long as the Sun*, it will then contain the same Meaning with *Ver.* 5, and 7. As this Phrase stands in in the Middle between both Clauses, it might as well be joined with the first: *His Name shall endure for ever before the Sun*. The remaining Words יוֹן שְׁמוֹ are supposed by some *Jews* to contain one of the Names of the *Messiah*: *His Name shall be Finion*. By others they are explained, *his Name shall make him a Son*: By others, *his Name shall make Children*, i. e. Disciples: By others, *his Name shall be continued*, or perpetuated, as Children perpetuate the Name of their Fathers. *v. d. Pol. Synops. criticor in loc.*

SERM. in Confirmation of this Point, that the  
 XII. Kingdom was not to be perpetuated by a  
 Succession of *many* Princes, but by the  
 Continuance of *one*, *that of the Increase of  
 HIS Government and Peace, there shall be  
 no End, upon the Throne of David, and  
 upon his Kingdom, to order it, and to  
 establish it with Judgment and with  
 Justice, from henceforth, even for ever (k):*  
*That ONE like unto the Son of Man should*  
*receive Dominion and Glory, and a King-*  
*dom; that all People, Nations, and Lan-*  
*guages, should serve HIM: HIS Dominion*  
*is an everlasting Dominion, which shall*  
*not pass away, and HIS Kingdom that*  
*which shall not be destroyed (l).*

IT must however be acknowledged, that  
 the Destruction of the Temporal Kingdom  
 was a shocking Dispensation, such as the  
 Faithful hardly knew how to reconcile  
 with the Promises of *Perpetuity*; and  
 though they expected the Accomplishment  
 of them in due Time, yet were they  
 grieved the mean while with the *Re-*  
*proaches* and Objections of those who  
 mocked

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(k) *Isaiah* ix. 7.      (l) *Dan.* vii. 14.

mocked at the Delay of them. To this SERM.  
 Purpose is the *Psalmist's* Complaint, — XII.

*But thou hast cast off and abhorred, thou  
 hast been wroth with thine Anointed; thou  
 hast made void the Covenant of thy Ser-  
 vant; thou hast profaned his Crown, by  
 casting it to the Ground. — Lord,  
 where are thy former loving Kindnesses,  
 which thou swarest unto David in thy  
 Truth? Remember, Lord the Reproach of thy  
 Servant, wherewith thine Enemies have  
 reproached. — The Footsteps (m) i. e.  
 (The Delay, or slow Coming) of thine  
 Anointed, or Messiah. (n)*

FOR this Reason the latter Prophets en-  
 large much in giving Satisfaction to this Dif-  
 ficulty: They undertake that the *Tabernacle  
 of David* should be *raised again*, when  
 it was *fallen down* (o); so that the *Mercy  
 promised to David* should be still *made  
 sure* (oo), by raising up one in due Time of  
 his Posterity to *reign and prosper* (p), and  
*establisb his Kingdom for ever* (pp). Now  
 though

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(m) See Bp. Chandler's Defence of Christianity, p. 223.

(n) Psalm lxxxix. 38, 39, 49, 50, 51.

(o) Amos ix. 11. (oo) Isaiah liii. 3.

(p) Jer. xxiii. 5. (pp) Isaiah. ix. 7.

SERM.

XII.

though some of these Descriptions of Perpetuity are express'd in such Phrases as do allude to Things of a Temporal Duration, (*as long as the Sun and Moon endureth*, and the like;) yet that may be imputed to a poetical Representation of a Fact which could not be exemplified by any visible Thing exactly parallel; so that Things of a very long Continuance are not unaptly put for the Figures of that which is strictly and properly eternal. Besides that, if we understand this literally of his Kingdom's continuing to the End of the World, its eternal Duration will follow by an easy Consequence, there being no Ground to think of any Change or Alteration after that. We may the better trust to this Solution, when it is remember'd, that the Matter is otherwise set forth in such Variety of Expressions, not only mentioning this Kingdom to be eternal, but expressly denying any *Ending* or Cessation of it, that not even the Eternity of the supream Being can be set forth in stronger Terms, or more significant.

BUT there is one Text in the Old Testament, relating to this Matter, which being often urged and referred to in the New

Testament, deserves a particular Examination in this Place. It is that Expression of *David* in the Hundred and tenth *Psalms*, at the first Verse; *The Lord said unto my Lord, sit thou at my right Hand, until I make thine Enemies thy Footstool.* Which Words, however the modern *Jews* would wrest them to *Abraham* or *David*, or any one, perhaps, rather than him to whom they really belong, were yet by their Forefathers more candidly interpreted, and allowed upon convincing Reasons to refer to the *Messiah*. He whom *David* in Spirit called his Lord, (which appears in that *David* is confessed by the Title for Author of the *Psalms*,) must not only be some body distinct from him, but likewise, in a proper Sense, his Superior. And he who was at once possessed of *regal* Authority, and invested with eternal *Priesthood* (both which Characters are ascribed to him in this same *Psalms*,) could be neither *Abraham*, nor *David*, nor any of the Worthies of the Old Testament, or in the succeeding Times to *Christ*, in whom those Offices were rarely joined, and when they were, determined with their Lives. For which Reason, when our blessed Saviour

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SERM. urged this Text upon the *Pharisees*, to prove  
 XII. the Dignity of the *Messiah*, they had no  
 Thought of evading his Argument, by denying any such Meaning of the Text, but were so compleatly silenced by it, that *not a Man* of them, *from that Day forth*, *durst ask him any more Questions* (q). From hence, the Writers of the New Testament took this Sense of the Prophecy for granted, and thought they had no need to prove what no Body disputed. And though the present *Targum* upon the *Psalms* has otherwise explained it, yet that is well known by learned Men to be a Writing of no great Authority, that appeared not till towards the Conclusion of the fourth Century; by which Time the *Jews* had their old Prejudices confirmed by new Forgeries, when their scattered Traditions were collected together, and no doubt enlarged. And it ought here to be mentioned in Commendation of the Candor of a noted and fair-dealing Interpreter among the *Jews*, namely *R. Saadiab Gaon*, that in his *Comment*  
 upon

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(q) Mat. xxii. 48.

upon *Daniel* (r), he has illustrated that Prophet from this Passage of *David*, and ingenuously confessed, though contrary the modern Prejudices of his Countrymen, that it refers to the Kingdom of *Messiah*.

SERM.  
XII.  
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It will, I suppose, be easily admitted that to be placed *at the right Hand of God* is a figurative Expression, and imports an Exaltation to a State of Dignity and Power, not only of silent Dignity, but active Power, whereby the Reign of the *Messiah* should commence, and his actual Exercise of Government. For however some have conceived him to be here represented as SITTING indolent and unactive, whilst God should subdue his *Enemies* for him, and not beginning his Reign till they were brought under his *Footstool*, yet the Apostle has more justly taught us so date it earlier: *For he must Reign* (says he) *till he hath put all Enemies under his Feet* (s). The Words have plain Reference to this Passage of the *Psalmist* — *Sit thou at my right Hand,*  
s until

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(r) R. Saaia Goan in *Dan.* vii. 13. (s) 1 *Cor.* xv. 25.

SERM. until I make thine Enemies thy Footstool.

XII.

He is not after that to begin his Reign, but *he must Reign till then*; and his Investiture with such Authority is significantly set forth by his Exaltation to *the right Hand of God*. Nay, and this very Act of regal Power too (the Act of subduing or putting down his *Enemies*) is indifferently ascribed in Scripture either to God or *Christ*. Sometimes God is said to *make his Enemies his Footstool*: And at other Times he is said to *subdue all Things to himself(s)*. And therefore in this very *Psalms*, where God promises to *make his Enemies his Footstool*, we find him in the next Verse saying to the *Messiah*, (which argues him not silent or unactive in the Matter,) — *The Lord shall send the Rod thy Strength out of Zion; rule THOU in the midst of THINE Enemies (t)*.

BUT though the Phrase of *Sitting* is too rigorously strained by them who make it an Argument of Indolence and Inactivity, yet it may be fairly understood to import two Things, which are abundantly attested

(s) *Petl.* iii. 21.

(t) *Psalms* cx. 2



tested and confirmed by other Passages of Scripture: In the first Place, that his Reign is quiet and serene, not oppressed with Difficulties like the Kingdoms of the Earth, nor exposed to Changings or Uncertainties, so that he need not be travelling from Place to Place, to secure himself or his Dominion, but may safely keep *still* in his Throne, which is immoveable and fixed. For though his *Enemies be mighty, and rage horribly, yet the Lord, who dwelleth on high, is mightier*, and need be at no Expence or Trouble to defeat them, but can confound them at his Pleasure *with the Breath of his Mouth*. In the next Place, that being thus secure in his Government, he *remaineth moreover a King for ever*; and as *Christ, being raised from the Dead*, is said in the New Testament to *die no more* (u), so being now *at the Right Hand of God exalted*, his Glory shall sustain no Diminution or Decreaſe, neither any Cession of his own, nor the Will of his Father, nor the Malice of his Enemies, nor the longest Period

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(u) Rom. vi 9.

SERM. Period that can be named, shall ever abolish or conclude his Government.

AGAINST this it may indeed be objected, That the very *Psalms* from which we argue for the Perpetuity, does really suggest that there will be a certain Period of his Government, when it makes mention of his reigning no longer, than *till his Enemies be made his Footstool: Sit thou my at right Hand, until I make thine Enemies thy Footstool*. Now whatever Order be observed in conquering the rest of his Enemies, the Devil, Antichrist, and Sin, (and if there be any others that come under the same Character,) yet the Apostle says expressly, *the last Enemy that shall be destroyed is Death* (x). And when that shall be, it is easy to resolve, namely, at the Day of general Judgment, when all dead Bodies shall revive, the Wicked shall be sentenced to eternal Misery, the Righteous rewarded with eternal Happiness, and *Death* thereby be *swallowed up in Victory* (y). From whence it may be thought, that *Christ's* Reign shall last no longer than till the Consummation of Ages, when  
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(x) 1 Cor. xv. 26.

(y) Ver. 54.

he shall see this final Conquest and Destruction of his Enemies. For if he only was to reign, *till his Enemies were made his Footstool*, or subdued unto him; and *Death*, which is the last and most stubborn Enemy, shall be then entirely vanquished and destroyed, it may seem to some a necessary Consequence, that then his Reign shall cease with the Opposition of his Enemies; and so the Predictions of the Old Testament may be charged with Inconsistency in this Matter, and the Doctrine of the *Perpetuity* of *Christ's* Kingdom, with being built on a ruinous Foundation.


BUT however plausibly this Objection may be represented to a common Reader, yet they must be perfect Strangers to the *Hebrew* Idiom, and the manifest Propriety of Scripture Language, who are not sensible that the Word UNTIL is often used only inclusively of the Time before, without importing an Exclusion of that which is to come. So that it is a good Argument of *Christ's* reigning at present, and till the Consummation of Ages (in Opposition to the forementioned Conceit of his Silence and Inactivity,) but not of his Abdicating

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then,

SERM.  
XII.

SERM. then, or ceasing to Govern any longer.

XII.  Rather the Phrase which follows does strongly imply the contrary: For to what End should his *Enemies* be made his *Footstool*? surely to increase the Glory of his Majesty, and not to put an End to it; to raise his Empire to a more flourishing Condition, and not to abolish or take it from him. A *Footstool*, though not honourable in itself, yet adds to the Honour of the Person it supports, and implies him to be seated on a Throne. And therefore since *these Enemies* subdued are to be made his *Footstool*, it must be most unreasonable to suppose that his Empire should conclude with their Opposition, when it will but shine forth with more conspicuous Lustre.

THERE may be greater Difficulty in another Passage in the first Epistle to the *Corinthians*, which some have thought an unanswerable Argument to this Purpose. And though it is a Point which has been controverted among *Christian* Writers, yet since it may also be objected by Infidels as an Inconsistency in the *Christian* Scheme, it will be not improperly considered

sidered in this Place. *Then cometh the End* SERM.  
XII.  
 (says the Apostle) *when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority and Power. And when all Things shall be subdued unto him, then shall the Son also himself be subject (or subordinate) unto him that put all Things under him, that God may be all in all (z).*

FROM hence some have concluded (a), that *Christ's Mediatorial Kingdom* shall be abrogated, when the End of his *Mediation* is accomplished ; that as he received it by Commission from the Father, so he shall surrender it again. And then what will become of those Texts already mentioned, which speak in such strong Terms of the eternal Duration of his Government ? They would suppose, perhaps, an *Hyperbole* in the Expression, and alledge that those Things, which are only of a very long Continuance, are represented as if they were really endless in Duration. But neither the Reason of the Thing, nor the

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Propriety

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(z) 1 Cor. xv. 24, 28.

(a) Whitby in loc. Outram. de Sacrif. in fine.

SERM  
XII. Propriety of the Expressions, will lead us into this Solution, merely because urged with a single abstruse Text, which perhaps might be otherwise accounted for.

OTHERS again have attempted (*b*) to reconcile the seeming Difference, by distinguishing between *Christ's* Kingdom considered as *Messiah* and as *Mediator*, and have thought that the former should *have no End*, but the latter might. But this, under Favour, I conceive to be a Distinction without a Difference, because he is called the *Messiah* in the same Respects, and for the same Reasons, as he is the *Mediator*, as being *anointed* to his sacred Offices, and so appointed to *mediate* between God and Men. His Kingdom therefore, as *Messiah*, and as *Mediator*, is the same; and it must be vain to expect any Advantage from so groundless a Distinction.

BUT there are two other Ways of accounting for the Matter, which seem liable to less Exception. In the first Place it is certain that great Part of his regal Office will cease of course, when he shall have

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(*q*) Limborch. Theolog. Christiana, Lib. 3. cap. 25. § 14.

have subdued his Enemies, rewarded his<sup>SERM.</sup> Servants, and done granting those Aids<sup>XII.</sup> and Assistances, which are necessary for this State of Trial and Temptation. Consequently he may then, in some Sense, be said to deliver up his Kingdom, as forbearing to execute those Parts of his Office, which are proper only for the present Condition of the Church Militant. But still he may preside over the glorious Members of his Church Triumphant; he may head them in their Praises, he may exercise such Acts of Government, as we cannot fully understand, till we are ourselves translated to that State of Glory.

THIS accounts in some Measure for the Surrendry of the Kingdom, without supposing it to be really abolished. Or it may be said, (which is the other Method of Solution,) that by *delivering up the Kingdom to the Father* (c), is only meant the referring it to him as Head, and first in Order; that when once Christ has subdued all Things to himself, and brought his

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(c) See Remarks on Dr. Clarke's Catechism, p. 42, 43.

SERM. faithful Servants to consummate Glory, they  
 XII. will then be referred up to the Father, as  
 his *Peculium* likewise in and through  
 Christ, who is himself referred to the same  
 Father as his Head. And then as to that  
*Subjection* or Subordination of the *Son*,  
 which the Apostle mentions, it is not to  
 be imagined that any *new* Subordination  
 shall then commence, which had no Exis-  
 tence before, that (as a late Writer well  
 expresses it) (*d*) “ *The Son will then be*  
 “ *more subject than he is now; that his*  
 “ *triumphant State shall come short of his*  
 “ *Militant; and that he is to decrease,*  
 “ *when all his Saints and Servants are*  
 “ *to increase. No: But as he was*  
 “ *always subordinate to the Father as a*  
 “ *Son, so will he then be also;*” and that  
 Subordination will be more amply dis-  
 played and declared, “ *when he shall have*  
 “ *subdued all Enemies, and shall bring all*  
 “ *his Friends with him, uniting them by*  
 “ *himself, the Band and Cement of Union*  
 “ *with the Father. Then shall he reign*  
 “ *in*

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(*d*) See Remarks on Dr. Clarke's Catechism, p. 42, 43.



“ in Peace, and of his Kingdom shall be <sup>SERM.</sup>  
 “ no End. His Father also shall reign <sup>XII.</sup>  
 “ by him and with him, and be acknowledged  
 “ still as his Head and Father, to whom  
 “ he is referred.” To this Purpose he  
 is represented as making together with the  
 Father but *one Temple*, and *one Light*,  
 and *sitting* on the *same Throne* (e); and  
 it is accordingly proposed as the utmost  
 Hopes and Ambition, *that we also shall*  
*reign with him* (f): Which does not sure-  
 ly imply that his Reign or Government  
 shall be abolished, but rather that it shall  
 shine out with greater Splendor, and dis-  
 play itself with more Advantage.

THERE is indeed mention, in the  
 Scripture, of a temporary Reign of *Christ*,  
 in which his faithful Servants are to *live*  
*and reign with him*. *Blessed and holy is*  
*he that hath Part in the first Resurrec-*  
*tion: On such the second Death hath no*  
*Power; but they shall be Priests of God,*  
*and of Christ, and shall reign with him*

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(e) Rev. xxi. 22, 23, 24. — xxii. 1.

(f) 2 Tim. ii. 12. Rev. iii. 21. — xxii. 5.

SERM. *a thousand Years* (g). I forbear to enter  
 XII. on any critical Enquiry into the precise  
 Meaning of these Words, lest I should be  
 led off to a Dispute foreign to my Purpose in this Place. It shall suffice at present to observe that this Passage, whatever it intends, cannot be inconsistent with the eternal Duration of *Christ's* Kingdom, but taken with the whole Context, does really confirm it; because those *thousand Years* (h) are represented to expire before the last Troubles of the Church, and the final Condemnation of the Devil and his Adherents, after which the *Throne of God and of the Lamb* (i) is said to be made conspicuous in the heavenly *Jerusalem*, where there shall *no more be Night* but his Saints and Servants shall reign with him *for ever and ever* (k). So that here is plainly a Reign to all Eternity, and World without End, spoken of as subsequent or consequential to that other temporary Reign which was to endure but a *thousand Years*. So much as this I thought  
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(g) *Rev.* xx. 6.(h) *Ver.* 7. &c.(i) *Rev.* xxii. 1, 3.(k) *Rev.* xxi. 25. ---- xxii. 5.

it might be fit to observe, in order to vindicate those Texts which speak of the *Perpetuity of Christ's Kingdom*, as no way contrary to others, which, if taken by themselves, might be thought to intimate a finite or temporary Duration.

Thus far we have consider'd those Predictions which concern the *Kingdom* and *Reign* of the *Messiah*. Under that View, the Notices of him were most commonly dispensed after the Erection of the Monarchy in the House of *David*. And in that Light it continu'd whilst that Royal Family preserv'd its Empire in *Judea*. Nay, and in and after the *Babylonish* Captivity, there were such Promises of the Restoration of the Kingdom, as could be compleated in nothing else but the Reign and Times of the *Messiah*, such as filled the *Jews* with earnest Expectations of him under the Character of a potent and victorious Prince. We have view'd these ancient Notifications of the *Messiah* in his Regal Character, under different Respects and Considerations. The *Amplitude* and *Extent* of his Kingdom has been shewn to  
be

SERM. be such as takes in the whole habitable  
 XII World, uniting *all Nations* into one So-  
 ciety, and making them subject to one Em-  
 pire and Authority. And though the  
 effecting of such Enlargement be a Work  
 of Time, and admits of much Opposition  
 and Obstruction from Enemies, till they  
 be conquered and subdued; yet such is  
 the Success already obtain'd over them, both  
 in Kind and Degree, as justly confirms our  
 Expectation of a farther Progress, 'till the  
 whole *Earth be full of the Knowledge and  
 Glory of the Lord, as the Waters cover the  
 Sea.* Again, the *Peace* and Tranquillity  
 of his Government has been set forth by  
 the same Prophets in very pompous and  
 magnificent Descriptions: And as this is  
 partly fulfilled in that inward Joy and  
 Consolation, which is dispensed at present  
 by the secret Influences of the Holy Ghost,  
 and in the Conversion of many Nations that  
 had persecuted and opposed it; this con-  
 firms our Hopes that it shall hereafter be  
 more perfectly accomplished, and nothing  
 shall be left to disturb the Peace and Quiet  
 of his Reign. Lastly, the *Duration* of  
 his Government has been shewn to be ever-  
 lasting

lasting, and World without End, meeting SERM. XII. indeed, at first with Struggle and Opposition, but at length triumphing over all, and breaking out in endless Glory and Perfection. For though some Acts of Government are suited only to a State of Warfare, and therefore must cease of course, when all Enemies shall be subdued; yet then the Splendor of his Majesty will appear the more illustrious, and display itself in fuller Beauty, in Proportion as a State of Triumph is more glorious than a State of War.

BESIDES this Regal Character of *Christ*, which has been so largely stated and explained from the *Psalms* of *David*, and the following Prophets, it might be observed, that many other Characters are intermix'd, relating to his Life and Actions, and describing some particular Incidents that should befall himself, or that he should be the Ground and Occasion of to others; such as his Birth of a *Virgin*, and at *Bethlehem*, his entering into *Jerusalem* in humble Triumph, his working divers Kinds of salutary Miracles, his preach-

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SERM. ing *glad Tidings to the Poor*, and other  
XII. Matters which might be reckon'd up in

great Variety. But as it was not my Intention to discourse distinctly of every particular Prophecy, so neither can I judge it necessary to our View and Purpose; which is to give such an Account of Prophecy in every Period, as may shew us how the same Expectation, which was encouraged from the Beginning, was constantly kept up in all succeeding Times, and gradually open'd and unfolded more and more, to those who attended to the general Scope and Tenor of the Prophetick Writings.

ONLY there is one Circumstance so singular and extraordinary, that it deserves a more particular Consideration and Attention than the rest. It was declared to our first Parents, that the *Seed of the Woman* should have his *Heel bruised* by the *Serpent*. This has been explain'd to mean the Suffering of Death; and that Exposition was probably confirm'd to them by the Appointment of those bloody Sacrifices, which we find to have obtain'd in the earliest Antiquity. The same was afterwards typically

represented in *Abraham's* intentional Oblation of his Son, in the Erection of the *Brazen Serpent*, in the Institution of the *Paschal Lamb*, and other Sacrifices of the Law : All which might reasonably be understood to refer to that Annoyance, which this promised Redeemer should sustain from our grand Enemy, when he undertook the Work of our Redemption. But when *David*, and the following Prophets, had drawn out the Regal Character of this great Deliverer, in such strong and lively Colours, it was proper, lest the Notion of his *Sufferings* should seem to be excluded by the Pomp and Majesty of their Descriptions, it was proper (I say) that some fuller and more express Declaration should be added of the *Sufferings* to which he should be expos'd, and the Tendency which they should have to the perfecting of that promised Redemption.

It was also suitable to the gradual Method of Discovery which is usual in Divine Revelation, that this, as well as the brighter Part of his Character should be open'd by Degrees, and more explicitly unfolded, as the Time of

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its Accomplishment drew nearer on. Accordingly, we find the Prophets, and particularly *David* and *Isaiab*, have drawn out this humble Part of the *Messiah's* Character, and have made it as necessary a Mark or Token of him to *suffer*, as to *reign*; necessary, as well to fulfill the Predictions which have spoken of him, as to effect the Salvation of his chosen People. But the fuller Stating of this Point will deserve our Attention in a Discourse by itself.

*Now to God the Father, God the Son,  
and God the Holy Ghost, &c.*

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